

## 1. General Remarks

### 1. Historical.

Tashkent played but a secondary role in the history of Turkestan 361 until its capture by the Russians, who immediately made it the capital of their Central Asian possessions, although in population and wealth, and through its favorable position near the well-watered Chirchik river, it held first place among all the towns of Turkestan of that time. This arose from the following circumstances.

First of all, Tashkent is an oasis, completely isolated on all sides. North of Tashkent, 120, 284 and 308 kilometers away, are the three outlying, unimportant towns of Chimkent, Turkestan and Auliye-Ata /Dzhambul/; their population can never have been other than small. Immediately beyond these towns begins the fearful Kazakh steppe. East of Tashkent, between it and the Ala Tau mountains /Dzungarskiy Ala-Tau/ lie only solitary little villages, separated from each other by large distances. In the south, Tashkent is cut off from the town of Khodzhen /Leninabad/ and the Fergana valley by sterile steppe land as well as the completely bare Mogol-Tau mountains and the Syr-Darya. In the west, however, a waterless steppe, Bet-Pak-Dala /Hungry Steppe/, 140 kilometers wide, stretches between the Syr-Darya and the town nearest Tashkent, Dzhizak, which also is completely isolated. Thus, although Tashkent, because of its large population and proportionate wealth should have been best suited of all the towns of Turkestan of that time to rule the others, it had to renounce the leading role, because, as a result of its isolated position, it could rely only on its own resources and was not in a position to hold in subjection the far-flung towns and to maintain its position successfully over a long period.

A second important circumstance standing in the way of Tashkent's expansion of power was its exposed position. It always took the first blow from all the attacking herds entering Turkestan from Dzungaria on the northern piedmont of the Tyan Shan /Tien Shan/ mountains; first, it had to withstand the Yüeh Chi then the Hsiung-Nu or Huns and the other Turkic peoples, finally the Mongols of Chinggis

- 361 Khan; likewise, the Russian conquest of Turkestan proper began with the capture of Tashkent. Consequently Tashkent has a more mixed population than any other town in Turkestan; until recent times it has been almost entirely composed of Sarts, the mixed race par excellence.

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175 Of the earlier history of Tashkent little is known. The date of its origin is unknown, although it certainly goes back far into antiquity. /141/ At the time of the campaigns of Alexander the Great, the region of Tashkent was still populated by the Indo-European Scythians, ancestors of the present Slavs /sic/ for at that time the Syr-Darya formed the boundary between the Persian Kingdom and the land of the Scythians. If Tashkent already existed then, as is almost certain on the basis of local relationships, it was in any case the seat of that Scythian king whose subjects Alexander fought on the right bank of the Syr-Darya, and who sent a legation to Alexander after the battle near Khodzhen /Leninabad/ to Alexandria Eskate, founded by Alexander. (1)

1. Cf. my monograph: *Alexanders des Grossen Feldzuge in Turkestan /The Campaigns of Alexander the Great in Turkestan/* Munich, 1893.

Tashkent is first mentioned by a Chinese traveler Hsüan Tsang, who went through it in the Seventh century A. D. on his pilgrimage to India. From the second half of this century on it belonged to the realms established by the Arabs in Central Asia. Later it came under the rule of the Seljuks, who ruled Bukhara from 1004 on, as well as under a series of various other Turkic peoples who constantly were coming from Dzungaria. About the year 1220, Tashkent was taken by Chinggis Khan and remained thereafter under his rule and that of his successors until Tamerlane incorporated it into his great empire. Later it came into the possession of the famous Uzbek Prince Shaibani Khan, who took Bukhara from the last successors of Tamerlane. In 1598 Tashkent was captured by the Kazakhs, whose power reached its height at that time, and it remained in their power until 1723. In that year the Kazakhs were overpowered by the Dzungarians under the command of Galdan Tseren, and pushed back to the west, whereupon Tashkent remained for a time a part of the land of Dzungaria. When this empire was destroyed by the Chinese in 1757, who shortly thereafter slew almost all the Dzungarians, over a million people, Tashkent remained independent for a time, and set up a sort of confederation with the towns of Turkestan and Chimkent, but was forced

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from time to time to recognize the supremacy of the emir of Bukhara. 36/  
 In 1814, Tashkent was captured by the Khan of Kokand and remained 175  
 in his possession until the Russian conquest. Only transitorily did it  
 pass again into the possession of the emir of Bukhara Nazz Allah, when  
 he conquered Kokand in 1840 and executed the current ruler, Khan  
 Mohammed Ali. The association between Kokand and Tashkent was  
 always loose, however, and the Tashkent people revolted at every  
 favorable and unfavorable /142/ opportunity. Tashkent was usually  
 ruled by a beg appointed by the khan, but was also temporarily the  
 residence of the khan and as such was the capital of the Kokand  
 Khanate.

Tashkent was taken by storm by the Russians in 1865. This is  
 not the place for a detailed history of the Russian conquest of Turkes-  
 tan; I will only explain the general course of events and the circum-  
 stances surrounding them, which led the Russians, actually against  
 their will, to advance into Central Asia and to the subjugation of  
 these distant lands.

The advance of the Russians into Turkestan, which ultimately  
 led them in a relatively short time to the borders of India, was brought  
 about by the Kazakhs. As mentioned above, the Kazakhs of the Middle  
 Horde, having already seized the towns of Auliye-Ata /Dzhambul/,  
 Turkestan and Chimkent, in 1598 captured Tashkent as well and made  
 it their chief stronghold. At the beginning of the eighteenth century,  
 they were so hard pressed by the Dzungarians, that they felt impelled  
 to turn to Russia for aid. Since this help could not be granted by  
 Russia because of her position at that time, the Kazakhs were defeated  
 by the Dzungarians and forced westward, away from the Tashkent  
 region. As a result of this involuntary westward advance of the Middle  
 Horde, the Little Horde/the westernmost Kazakhs/ was cramped in  
 its nomadic grounds. For this reason, in 1732, the Little Horde sought  
 to become subjects of Russia, and this was granted in the following  
 year. Two years later, the Middle Horde also submitted voluntarily to  
 Russian rule. In 1801, part of the Little Horde migrated, with permission  
 of the Russian authorities, into the region vacated by the Kalmycks  
 between the Ural and the Volga Rivers and from that time these Kazakhs  
 have been known as the Inner Horde or Bukey Horde. In 1847 the Great  
 Horde finally submitted to the Russians as well. Eight years later, part  
 of the Kirgiz followed the example of the Kazakhs, when those nomad-  
 izing in the Tyan Shan /Tien Shan/ mountains, likewise submitted  
 to the Russians.

The submission of the Kazakhs to Russian rule, however, was in

175 fact only nominal. The Kazakhs understood their relation to the  
36/ Russians to be one in which the latter were obliged to protect the  
Kazakhs against enemy attack, while the Kazakhs for their part recognised no obligation to the Russians and with the greatest impartiality plundered the Russian caravans and settlers as much as their neighbors on the Turkestan side. The Russian administrators tried everything possible to establish some order among the Kazakhs and to stop the attacks of banditry /143/ on the Russian settlements and caravans. At first, they sought to achieve this by installing khans who were completely loyal to them. Since these men, however, precisely because they were installed by the Russians, enjoyed no influence with and no attention from the Kazakhs, the irritation increased and almost complete anarchy reigned. The post of honor of khan was, for this reason, entirely abolished in 1833, and the Kazakhs were divided into a number of Volosts /small administrative unit/ and auls /nomadic village/ with elders elected by them, who were subordinate to the Russian district head. This measure, which subsequently proved very useful because thereby the power of the sultan and the previous hereditary tribal heads was permanently broken, created a violent ferment among the Kazakhs, which was used by the eminent Sultan Kasym and his son Kenesary to call for a general uprising of the Kazakhs in 1838 against the Russian rule which was not completely suppressed until 1844.

For all that, the establishment of peace and order in the Kazakh steppe was still unsuccessful, because the Kazakhs were continually incited by their neighbors in Turkestan, the peoples of Kokand, Bukhara and Khiva against Russia, and because the Kazakh bandits, after perpetrating an act, could always flee without difficulty to the Central Asian khanates, since the borders along the territories of China, Kokand, Bukhara and Khiva were not in Russian hands.

The Russian regime, therefore, had recourse to other means, which finally achieved the end in view, but which entangled the Russians in a new and much more serious action and one of much greater consequence, with the Central Asian khanates. These means consisted in gradually surrounding the whole Kazakh steppe on the Turkestan side with an unbroken line of defences, on the one hand, to make it more difficult for the Kazakhs to slip over the border after an attack on the Russians, and on the other hand to secure themselves against attacks from the Khiva and Kokand. These defences were pushed forward simultaneously from two sides, out from Orenburg /Chkalov/



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which had been founded in 1735, and from Siberia, gradually  
nearing the Syr-Darya on one side, and the Tyan Shan on the other.  
After the Russians reached the Syr-Darya, near the Aral Sea, they  
advanced eastward along the river, while a series of fortresses were  
built from the east along the northern piedmont of the Alexander  
range 'Kirgizskiy khrebet/ until these two fortifications met at Chim-  
kent. From Orenburg, the forts of Emba and Ak-Bulak were establish-  
ed in 1839, Orenburgsk and Uralsk in 1845, Raim or Aralok in 1847,  
and Koss-Aralok and Kara-Butak in 1848. From Siberia /144/ the  
forts of Kopal, Vernoye /Alma Ata/ and Kastek were established in  
1847. Sergiopol /Ayaguz/ was already founded in 1831.

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Until this time the establishment of fortified works proceeded  
without particular difficulties, being within Russian territory. Upon  
the continuation east from the Aral Sea, and west from Vernoye /Alma  
Ata/, there was frequent fighting with Kokand, since further fortress-  
es all had to be built on Kokand territory, for their establishment in  
the desert was naturally impossible.

The battle was opened from the west by General Perovsky, who  
took the first Kokand fort on the Syr-Darya, Ak-Mechet', by storm in  
1853, despite a brave defence by the Kokand commander, Yakub  
Beg. Yakub Beg was destined for still greater things, for he later rose  
to be independent ruler of Kashgar, and as such inspired the respect  
of Russians and Englishmen alike. On the site of the destroyed Ak-  
Mechet' a Russian fortification, Fort Perovsk, /Kzyl-Orda/ was es-  
tablished, and in addition the forts of Kazalinsk and Karmakchi,  
/Dzhusaly/ were built in the same year. In 1861 Fort Dzhulek was  
added to these. From Vernoye /Alma Ata/ out, where a Russian  
town was founded in 1854, the Kokand fortresses of Tokmak and  
Pishpek /Frunze/ were conquered in 1860, and that of Merke in 1862.  
/From middle page 144 to middle page 149 of the original text has  
not been translated--Translator/

The capture of Tashkent was, to be sure, against the express  
will of the Russian regime and Cherniaev was subsequently removed  
from his position for disobedience. Nevertheless it was impossible  
to give the town back to Kokand, for the pro-Russian party in Tashkent,  
which had essentially facilitated the taking of the town, was too com-  
promised, and would have been abandoned without defense to the  
revenge of its fanatical enemies, and because then Russia would have  
lost the confidence of the natives of Turkestan for all time. For this

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361 reason in 1866, Tashkent was joined to the regions conquered previously into a single province /Government/ called the Syr Darya province, which was assigned to the general province of Orenburg. Since, however, no governor could get along with the General Governor Kryzhanovski, in 1867, the Syr-Darya province was again separated from Orenburg and combined with the Semirechiye province into a separate General Government which retained the name Turkestan. General Adjutant Konstantin Petrovich von Kauffmann was named first General Governor of Turkestan with his capital in Tashkent, and he later added the region of Samarkand (1868), the districts of Amu Darya (1873), Fergana (1876) and temporarily also the region of Kuldja (1871 to 1881) to the Turkestan General Government.

## 2. The Meaning and Origin of the Name "Tashkent."

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361 Concerning the origin of the name of the town of Tashkent, etymologists have often wracked their brains without reaching a satisfactory conclusion. /150/ The word Taskent means "city of stone," and is a combination of two words from different languages: the Turkish 'tash' (stone) and the Iranian 'kent' (city). Now Tashkent is built not of stone but of clay throughout, and in the surrounding region there is no stone to speak of because the ground on which the town is built is an extensive and thick stratum of loess. One can therefore explain Tashkent according to the theory of 'lucus a non lucendo, as a city in which there is no stone. Many have therefore interpreted the name as indicating a city with the diameter of a 'tash,' since a tash is used by the natives as a unit of measurement, in this case, eight kilometers. I think, however, that the origin of the name Tashkent can be explained much more naturally. The Chinese monk Hsüan Tsang, who passed Tashkent on his pilgrimage to India (629-645 A. D.), calls the town in his travel account Chashkent in Chinese orthography; among the later Arabic writers it appears under the name Shashkent, (1) and

1. Sultan Baber already knows Tashkent by the name Tashkend; he notes expressly, however, that this appeared in the works of earlier writers as Shash or Djadj.

this is obviously the original Indo-European name of the town; for

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shash means "six" in Sanskrit, and therefore Shashkent had the same meaning as the Greek Hexapolis. Probably Tashkent developed in ancient times with the five other towns in the Scythian wastes on the right bank of the Syr-Darya, which later bore the names Turkestan, Auliye-Ata, Chimkent, Otrar and Saïran, of which the last two are long since in ruins, forming a league of six towns, and as the capital of the league it had the name of 'City of Six'. Such word formations, which are known to have been employed often by the ancient Greeks, are still in use in Turkestan today. Thus, for example, the realm founded by Yakub Beg in the Tarym Basin which was originally designated as Alty-Shaar (City of Six), had the name of Djety-Shaar (City of Seven) after Yakub Beg incorporated a seventh city, Kara-Shaar, into his dominion. The later Turkic invaders, for whom the word Shashkent, a foreign word, was incomprehensible, probably changed it, because of its similar sound into Tashkent, which means in their language (city of stone). In similar manner they also changed the name Baktra into Balkh or "capital", the name Chashmkent (well city) into Chimkent or (turf city), and the like. The second /151/ /Figure 48. Caption: Loess landscape near Tashkent Bridge over the Chirchik river between Tashkent and Chimgan. (After a photograph by G. Merzbacher.)/ syllable, kent, although it was Indo-European, was /152/ left unchanged by the Turkic peoples because they were already accustomed to it; for many other city names in Turkestan had the same formation, such as Kokand, Samarkand, Chimkent, Pskent, Yarkand, etc. 'kand' and 'kent' have the same meaning; the form 'kand' is used when the preceding syllable contains the vowels a, o or u, otherwise it is 'kent'. Thus in our case the correct orthography would be Tashkand, which is also the way the natives pronounce it. The Russians, however, who had little familiarity with linguistics, adopted the form Tashkent from the beginning, and this is now the official name of the town.

## 3. The Situation of the Town of Tashkent

Tashkent is situated  $4^{\circ} 37' 11''$  east of Greenwich on a latitude of  $41^{\circ} 19' 32''$  N. lat.; thus it lies approximately on the parallel of Naples; it is 488 meters above sea level. The coordinates correspond to the observatory of Tashkent, which is one kilometer east of the former city wall.

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In all of Turkestan there are only a few places which have in every sense as favorable a situation as does Tashkent. It lies in a broad valley, flanked on both sides by the low thrust of the Chatkal mountains, a valley which is fed from one side by the river Chirchik, from the other by the Keles. The ground on which Tashkent is built, consists, as already mentioned, of a thick loess stratum which continues all the way to the bank of the Syr-Darya, sixty kilometers away. The terrain of Tashkent is undulating and, like all loess landscapes, furrowed through, here and there, by deep cuts, made by the flowing water. As for water resources, upon which all life and success depends in the steppes of Turkestan, no other town in Central Asia can be compared with Tashkent. Ten kilometers away, the well-watered Chirchik, largest of all the tributaries of the Syr-Darya, flows southeast of Tashkent. The town itself lies upon the Salar, a tributary of the Chirchik, which supplies the fields and gardens east of the town and the Russian town with water through its numerous canals. The deeply cut Bos-su canal flows through the native city, which is also a tributary of the Chirchik. (Figure 48, p. 151)

Tashkent is an oasis surrounded by undulating steppe land. The steppe reaches from the bank of the Syr-Darya to the Chatkal mountains, about eighty kilometers east of Tashkent, and its slopes likewise consist, for the most part, of steppe soil. Every year during the spring rain this steppe is covered with relatively luxuriant steppe grass which dries up immediately when the rainy season ends, whereupon the steppe all the way to the mountains /153/ has a frightfully monotonous, pale appearance throughout the summer. West of Tashkent is an extensive marshy landscape, to which the town is probably indebted for a fair share of its fevers. From the Syr-Darya to the mountains the steppe is covered with a number of villages, which are scattered like oases very far apart along the rivers and in the mountain valleys.

Looking out from Tashkent there is a lovely view of the whole spreading steppe country to the northeast, east and southeast between the town and the mountains, and of the Chatkal mountains themselves, which are covered with snow the greater part of the year. Only during the hottest summer months does the snow disappear from the highest peaks. Because of the extraordinary purity of the air the mountains appear to be much closer than they really are. Only during the dry summer months, when no rain has fallen for a long time, does the view become somewhat overcast by the fine



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L. von Schwartz--8a N-5 (ca 1895) 1900. RMJ. Far Eastern R.I.  
Tashkent

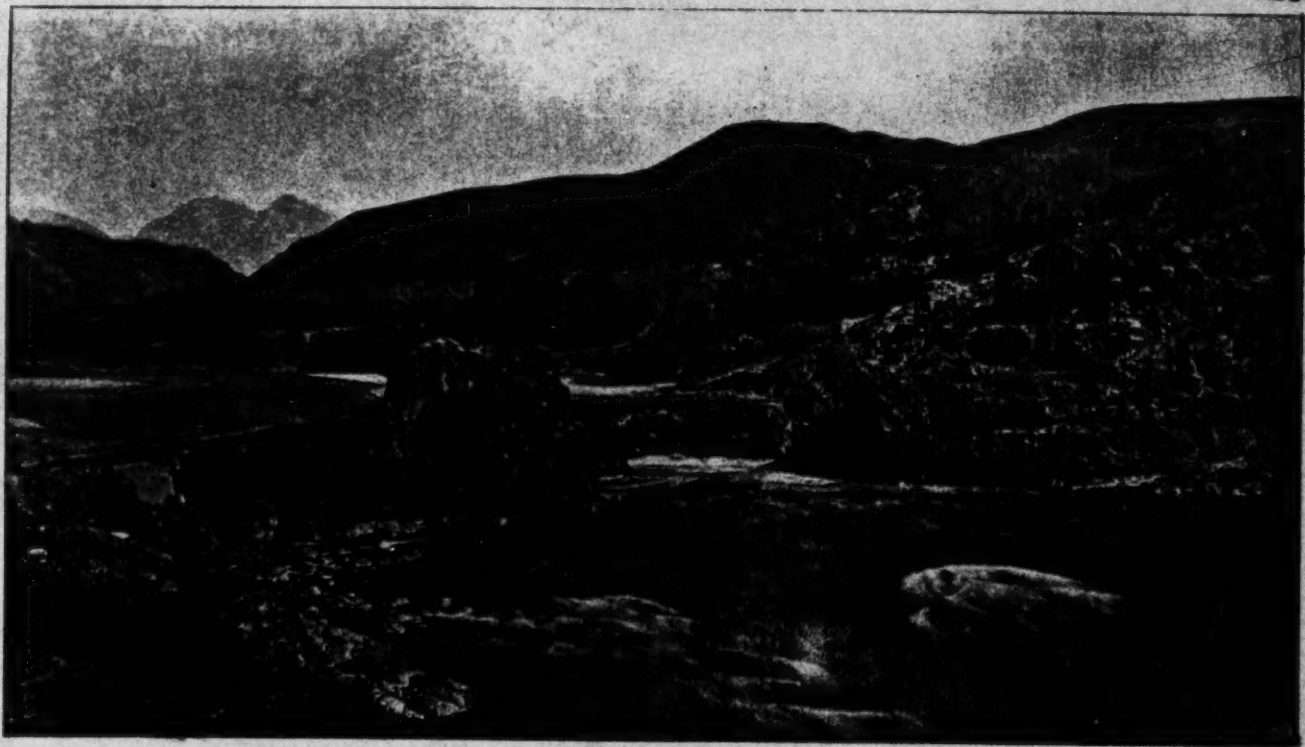


Fig. 4a. Loess landscape near Tashkent. Bridge over the Chirchik river between Tashkent and Chimgan. (After a photograph by C. Merzbacher.)

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dust in constant suspension in the air. When the air is particularly pure one can see from Tashkent the Turkestan mountain range, two hundred kilometers away, the continuation of the Alai mountains, with snow-covered crests, glistening like silver in the sunlight, are a magnificent sight.

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Tashkent has a very advantageous position in respect to climate as well. The town is protected in winter from the icy northeast winds by the high mountains in the northeast, so that Tashkent has a much warmer temperature during the coldest part of the year than locations farther west in the open steppe. Furthermore, since the valley of the Chirchik opens to the southwest, the amount of precipitation is relatively great, and Tashkent always has, for this reason, even during the worst droughts, a more than adequate water supply, an advantage of which hardly any other town in Turkestan can boast.

2. A Description of Sart Tashkent

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1. The Grounds and Fortifications of the Town

The Tashkent of today falls into two sharply separated and fundamentally different parts: the native town, so-called Sart Tashkent, and the Russian town, founded only after the Russian occupation. The later lies between the Bos-su canal and the Salar; Sart Tashkent extends primarily west of the Bos-su canal and has today, on the whole, the same dimensions and the same appearance as it did before the Russian conquest.

All Central Asian towns and even the larger villages divide into three separate parts: the bazaar, the most important part of the town, /154/ the residential quarters, which surround the bazaar, and finally the gardens and fields which surround the town proper from all sides. In Figure 49 this division of Turkestan towns is shown schematically. All the towns more or less approximate the basic type shown in the drawing, and deviate from it only insofar as the respective terrain and water conditions require. In the center of the town is the free bazaar square, in which are held the weekly bazaars or fairs as well as all sorts of public gatherings, executions, and the like. Along the bazaar square the permanent shops are joined together, mostly concentrically, while these again are surrounded by the residential quarters, consisting of simple clay huts. /Figure 49 p. 9a/ The sections we have mentioned so far, which together form the real town, are surrounded by an unbroken

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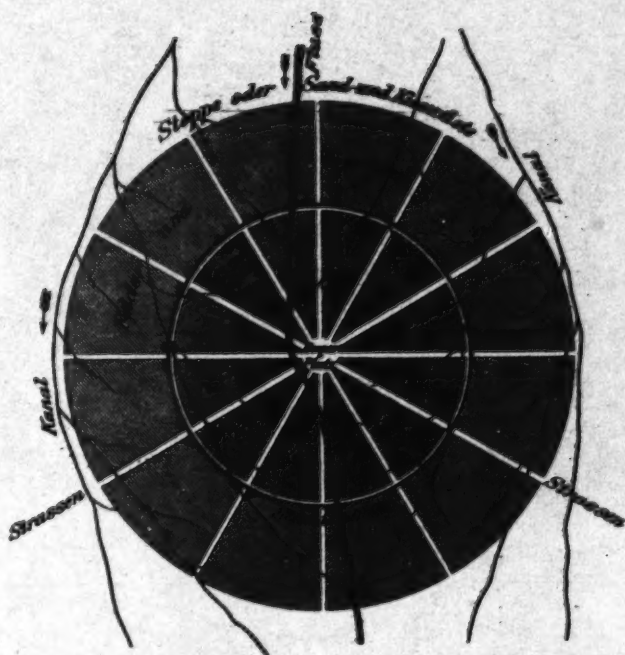


Fig. 42.

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361 town wall, beyond which extend the gardens and fields of the towns-people. On a place elevated naturally or artificially /155/ /Figure 50, p. 10a. Caption: Palace of the Emir of Bukhara./ /156/ inside the town wall, which is not intended to serve as a bulwark against an outside enemy, but as a castle to defend the ruler or commanding officer against any kind of uprising of the subject townsmen. The ruler or governor therefore always lives in the Urda. (cf. Figure 50, p. 155 and Figure 51, p. 10b, p. 157). From the bazaar square a larger or smaller number of streets lead out in a radial manner through the rows of shops, the houses, and on through the town gates the the outlying gardens and fields to the neighboring villages. Immediately beyond the gardens and fields the dry steppe begins, or the sand or gravel desert, completely without vegetation.

On the basis of the schematic drawing (Figure 49, p. 9a), and taking the climate into consideration, anyone can orient himself easily in any town in Turkestan, without a guide and without knowing a word of the native language, as I myself have proven a hundred times.

333 Also in Tashkent in earlier days, before the Russian conquest, the main town was surrounded by a high and very strong wall which was made of loess as almost everywhere in Turkestan. For local purposes the loess is the best building material one could wish for. When dry it is as hard as stone, and is therefore very well adapted for the building of walls, because of the extraordinary dryness of the air and the slight precipitation. When dampened with water, however, the loess becomes quite soft and is as easy to work with as ordinary clay. All circular walls, towns walls as well as garden and courtyard walls, are made in the following manner in Turkestan. First, along the place where a wall is to be built, a ditch of the proper width and depth is dug and water is led into it. The earth from the ditch is mixed with straw, and by treading on it with the bare feet it is kneaded into a sticky paste. After this paste has been properly worked, it is piled up on the earth by means of a heavy hoe, used in the field, simply and without any sort of foundation, and is tamped down firmly with the feet. At first only a layer of about 0.6 meters high is laid down, and this is left until it is dry enough to hold the weight of a new layer without its sinking in. Then a second layer of the same height is laid on top, and so it continues until the wall has reached the desired height. The uneven places resulting from this type of building on the sides of the walls are usually eliminated by smoothing over the various layers with the



hoes before putting on a new layer. The direction of the strokes for one layer will be diagonal, from left /157/ to right, and for the next one from right to left, and so forth, from which the walls in Figure 52 (p. 158) retain a marked zigzag effect. /Figure 51. Caption: The palace of the khan of Khiva/ 333

Considering the nature of the material, the walls must naturally be thicker at the bottom than at the top. The upper edge of the wall is indented, /158/ and it serves partly as decoration and partly provides loopholes for shooting. Inside the town walls runs a platform on which the defenders can place cannons, and on which a person can walk all the way around the entire town. (Figure 53) For the walls continue without any interruption over rivers, canals, and ravines. /Figure 52. Caption: Turkestan town wall. / Therefore the water courses are bridged over with thick beams and on these the walls are built in the same manner as on dry land. The height of the town walls differs according to the terrain, the importance of the place, and the greater or lesser danger of the position. The walls of Tashkent, which are among the strongest, still standing at the time of my visit in 1874, had a height of from four and a half to six meters. Their circumference was about 25 kilometers. /Figure 53. Caption: Turkestan town wall, cross section. / The houses were not built against the town walls, but instead a wide street went around the whole town inside the wall, clearly to facilitate the defense. The gardens and fields nearly all lay outside the town walls, but each of them was likewise surrounded by its own wall, also made of clay. From the basic town twelve gates led out to the gardens and the nearby settlements, and these were usually named after the towns /159/ to which they led, as, for example, the Kokand gate, the Samarkand gate, etc. The arrangement of the town gates is quite a characteristic one in Turkestan. To shoot breaches in a loess wall is very difficult, because thin walls can be easily penetrated by the bullets without causing further damage, whereas from thick walls the bullets ricochet. In attacking a Turkestan town, therefore, the gates must always be stormed. These are therefore always built as solidly as possible. On both sides of the gate, very solid, more or less conical, round towers are built with platforms on which to put the fortification guns (Figures 52 and 54). The gate, provided with these massive wings, leads into a large, high, quadrangular hall, the floor of which is raised about two meters above the road. /Figure 54. Caption: The town gate of Khiva. / In this hall, through which everyone who walks, rides horseback or drives through the gate 712 36/

712 must pass, the gate watch is placed. During the day the gates are  
361 continually open, but at nightfall they are closed and the keys  
delivered to the chief of police in charge, to avoid any sort of sur-  
prise through the carelessness or treachery of the guards at the gate.  
[LW] In the gate halls mentioned above<sup>4</sup> in those regions which are still  
independent, the judges often take their places on bazaar days to  
administer justice to each one who has some sort of request. The  
punishments decreed are carried out in the same place, so that per-  
haps those criminals sentenced to hang will be hung upon the ceiling  
beams, and those visiting the bazaar must pass under them. When  
General von Kauffmann retreated from the rebellious town of Kokand,  
immediately after his departure, the Khan he had installed was stuck  
up like a pig in the bazaar, and when he regained control there for the  
second time /180/ he ordered the ringleaders to be hung in groups  
in all the gates of the town, as a horrible example.

[72] In order to assure the safety of their town, the people of Tash-  
kent not only built a very strong wall which was practically impreg-  
nable under Turkestan conditions, but they also installed a number  
of observation posts outside the town. Since declarations of war were  
not the custom among the people of Turkestan, and the great art of  
the Turkestan battle leaders lay precisely in the execution of sudden  
and unexpected attacks in time of peace, the people of Tashkent  
built a number of artificial conical hills in the steppe, from twelve  
to fifteen meters high, on which various sentinels were placed, who  
were supposed to report the approach of enemies. These observation  
hills are usually found in pairs and are usually located in the even  
steppe where there are no suitable natural rises in the ground. They  
extend along the road to Fergana, from which Tashkent was most  
often exposed to surprise attacks, as far as the modern relay station  
Uralskaya, seventy kilometers from Tashkent.

Today the town wall of Tashkent, which no longer has any  
function, has fallen completely into decay, and on the east side,  
where the Sart and Russian towns meet, it has been entirely levelled  
because the material of the wall has been used by the Russians and  
the natives for brick-making.

Like all the towns of Turkestan, Tashkent once had an Urda(1)

1. In the towns inhabited by Tadzhiks, as, for example,  
Khodzhen/Leninbad/and Samarkand, the fortresses were  
designated by the name 'Ark' obviously the same root  
as the Latin arx./citadel./

[cf. cat #6, p. 11 - Analyst]

or citadel which was blown up by the Russians immediately after the capture of the town. It was located on the upper left bank of the Bos-su canal, and the site today is within the Russian town and barracks and various public and private buildings are built on it.

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## 2. The Bazaar

The bazaar has a meaning for the Central Asians which it is difficult for the European to grasp properly. The Central Asian spends the greater part of his life in the bazaar, and for him it takes the place of our newspapers, restaurants, coffeehouses, townhalls, amusement places, stock exchanges, law courts, etc. At the bazaar the entire public life and a great part of the private life of the male urban population takes place, and day in, day out, in winter and summer almost the entire population, when it is not occupied with work in the fields, is gathered in the bazaar. The bazaar is the real home of the townsman; since his private dwelling serves him primarily as a lodging for the night, and as a depository for his property and his wives and children, he therefore expends relatively <sup>p. 150</sup> /161/ little trouble on it. /Figure 55. Caption: Bazaar scene in Tashkent; A mullah preaches in the open marketplace. /

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The arrangement of the bazaars is the same everywhere, and the bazaars of the different towns differ from each other only /162/ in size. The bazaar in Tashkent is one of the largest in all Central Asia, containing about four thousand shops and workshops. The streets of the bazaar are relatively wide and mostly covered with reed mats, which are spread along beams diagonally placed over the streets from one row of stalls to another. The result is a pleasant twilight and a refreshing coolness, which is increased by a constant sprinkling of the bazaar streets with water. It is a beneficent contrast to the dazzling sunlight and the stifling ovenlike heat of the nearby streets leading into the dwelling quarters. ( <sup>p. 150</sup> Figure 56 ).

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The booths which range along both sides of the bazaar streets, serving either for selling goods or as workshops for the various craftsmen, all look alike and have nothing in common with European shops. They are rooms two and a half to three meters high, four and a half to six meters long, and from two to two and a half meters deep, which are completely open to the street. The walls are made of clay or else of reed screens spread over on both sides with clay. The roof also is

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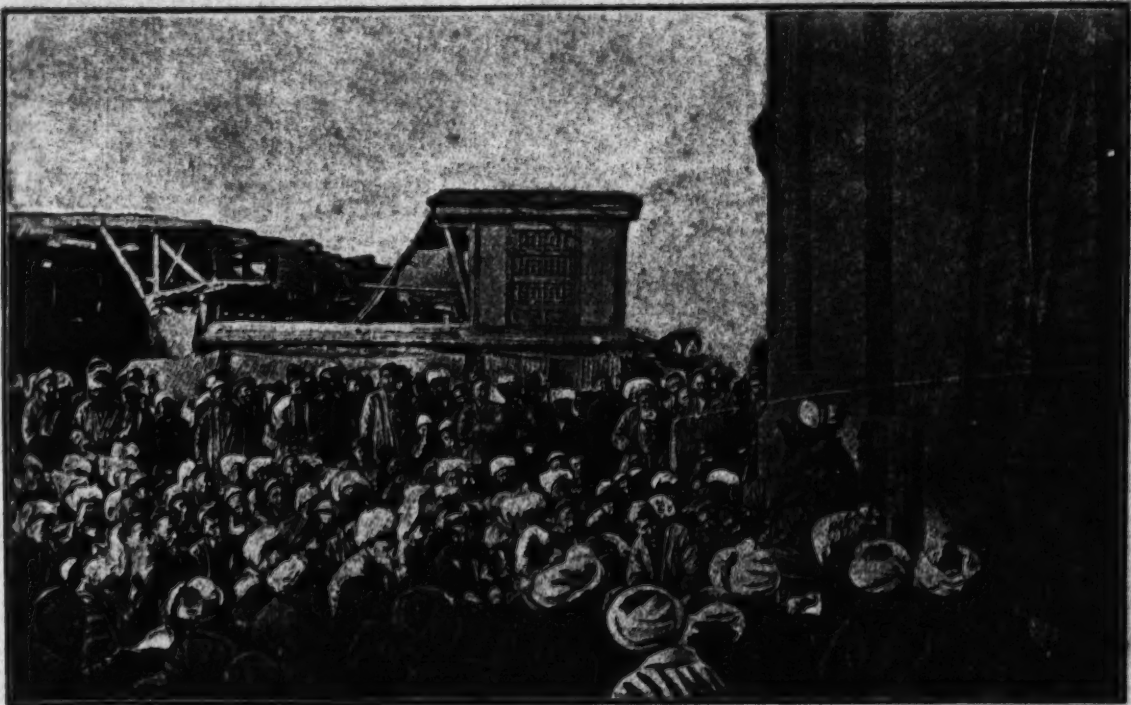


Fig. 11. Bazaar scene in Tashkent: A mullah preaches in the open marketplace.



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Fig. 37. Sart saddlers at the bazaar in Tashkent.

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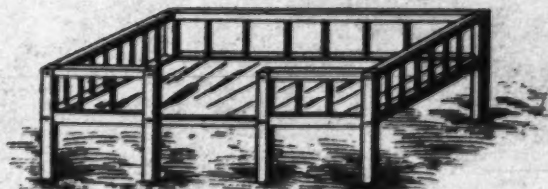


Fig. 38. Wooden platform.  
[18]

## [Tashkent]

291 life, the dandy, these are found in the towns of Central Asia indeed as  
 363 much as in Europe; but there they do not move about the streets, but sit  
 369 about in the bazaar and especially in tea booths. The Central Asian dandies  
 differ from their European colleagues, and indeed, not to their disadvantage,  
 in several essential points. While the European dandies are distinguished  
 by their walking sticks, short /167/ /Figure 59, p. 17a. Caption:  
 Caravansary in Bukhara (after a photograph by G. Merzbacher)/ /168/  
 stockings and coats, high collars, small hats, heelless pointed shoes,  
 and an orangutan-like bearing, their Central Asian colleagues are re-  
 cognised by their proud and audacious bearing, their long boots with  
 unbelievably high heels no thicker than a finger, short khalats, turbans  
 or house caps set at an angle, and the flowers stuck behind their long  
 ears.

363 Paving or macadamizing is of course out of the question for the streets  
 361 of Turkestan. The street bed consists simply of the ubiquitous loess, and  
 is therefore covered in summer with dust half a foot deep, and in winter  
 with mud a foot deep, which in the lower places collects in such masses  
 that the horses sink in to their bellies and there can be no further  
 thought of a pedestrian. Since the streets are primarily traveled by riding  
 horses and wagon horses, and by camels, all of which are accustomed  
 to following the foot prints of their predecessors, definite footprints  
 have been formed in the streets, running across the road, which remind  
 one vividly of a potato patch. Travel on such a street even in a  
 carriage with springs is very uncomfortable, and, for the equipage itself,  
 mortally dangerous, as one can easily imagine. Only the native, wide-  
 tracked, two-wheeled wagon with its huge wheels is capable of passing  
 along this bumpy road safely.

[491] In the towns, bridges are built only over those of the numerous brooks  
 and canals with banks which are too high and steep to walk or ride over  
 easily. Otherwise it is left to the pedestrian to get through the water as  
 best he can. This is based on the fact that in Turkestan every halfway  
 [492] respectable person, man, woman and child is mounted and only the  
 poorest beggars and tramps go on foot: for these there is no pity if they  
 must walk with bare feet through the ice cold water and the knee-deep  
 mud, in the winter.

In Tashkent the streets in the Sart town are considerably better  
 than in many other Central Asian towns, but even here the conditions  
 are such, that among other things, once eleven women drowned in

363 the main street as a result of an unlucky chance that just as they  
361 were passing through a bottomless mire their carriage broke down  
and they were unable to work their way out of the soft mud. More  
than once have I witnessed riders sunk to the waist in the soft ground,  
and once I saved the life of a youth near the bazaar who fell head  
first into mud a meter thick when his horse stumbled, and only his  
legs stuck out. In most recent times, thanks to the efforts of the  
Russian /169/ administration, the street conditions have improved  
considerably, but they still leave much to be desired. A fundamental  
improvement is impossible /Figure 60. Caption: The main street  
of Tashkent. / without quite disproportionate costs, for the loess  
base, which becomes bottomless every winter, makes paving and  
macadamizing far more /170/ difficult, as the Russians have often  
enough discovered in the laying out of the streets in their town.

A basic fault of the Turkestan streets is that, with the exception  
of the few main streets, they are so narrow that two carriages cannot  
pass each other and always one of the two vehicles which meet must  
back up until he succeeds in passing through a side alley. On bazaar  
days traffic jams lasting for hours often occur as a result of this. Four-  
wheeled wagons cannot be used at all in such narrow alleys because  
one cannot turn around with them. This bad situation is clearly  
caused by the fact that the street inside the town wall had to be  
used sparingly in order not to increase the circumference of the  
town walls too much. For otherwise the Central Asian towns have  
a disproportionately large expansion since all the houses consist only  
of a ground floor, and are always surrounded by more or less extensive  
courts and even gardens.

363 If the streets in Central Asian towns are bad enough for these  
351 reasons, their unfavorable aspect is increased substantially by the  
361 fact that there are no houses along them but only uniform courtyard  
walls of yellow clay the endless monotony of which is broken only  
here and there by a tiny gate which one would sooner take for the  
entrance to a pigsty than to a human dwelling. For the dwelling  
houses are all located within the courts, and even the view of the  
courts, when one opens the gate off the street, is cut off, for behind  
each gate is a special wall. The height of the court walls which en-  
close the streets on both sides is arranged so that one cannot see over  
even when on horseback or riding a camel; they are, therefore, usu-  
ally three to three and a half meters high. The streets which lead  
through the dwelling quarter inside the town walls differ in no way

from those passing between the gardens and fields outside the circular 363  
walls, since the latter are enclosed in walls exactly like those around 351  
the dwellings within the town. Therefore, upon entering a strange town 361  
the only way to tell whether one is still among the fields and gardens,  
or already between the rows of houses, is on the basis of whether one  
has passed through the town gate. In all Central Asian towns the streets  
are crooked, and continue in a perpetual zigzag, the natives have no  
notion of a regular arrangement of rows of streets, and preliminary  
plans in the erection of houses. Only the main streets of Tashkent,  
which /171/ lead from the bazaar to the outlying districts have a  
semblance of regularity, although they also possess numerous bends  
and turns.

The terrible monotony of the streets in Sart Tashkent is only 361  
broken here and there by a mosque or 'medrese' /religious school/  
by isolated tombs which are found in the middle of the town along  
the roads, by the rising or downward slope of the ground, and by the  
many streams, sometimes flowing in deep ravines, which cut across  
the entire town in all directions. In this respect Tashkent makes a  
much better impression, in spite of everything, than /Figure 61. P. 122  
Caption: Street scene in Bukhara (from a photograph by G. Merz-  
bacher)/ most of the other towns of Turkestan, most of which lie in  
more or less level terrain.

Concerning the traffic in the streets of Tashkent, this differs 363  
greatly in different parts of the town. In the side streets one sees only 361  
isolated riders or strollers; the main streets leading to the bazaar, es-  
pecially on market days, are filled all day long with endless lines of  
camel, horse and donkey caravans, wagons, and riders of horses, don-  
keys and camels, through which it is often difficult to make one's way,  
even with the assiduous use of the horsewhip. This means is not used  
only by the Russians, but also and even more widely by the natives  
/172/ themselves, for in Turkestan everyone who is prominent, either [54]  
through rank or wealth, considers himself entitled to enforce his pre-  
cedence, by the 'ultima ratio' of the 'nagaika,' /whip/ over less for-  
tunate creatures, while the victims of this treatment consider it per-  
fectly in order and use it themselves against those still lower in rank.  
Yielding is considered a sign of weakness by the Central Asians, and  
there is no better way of gaining their respect than a show of arrogance  
and the use of brute force. The Russians, therefore, are born, as it were,  
to the rule of the Central Asians.



369 At night in Sart Tashkent, as in all other towns of Turkestan in-  
625 habited by natives, all social intercourse is at a standstill. The secret  
361 police which is also retained under Russian rule for the native towns, has  
hit upon the practical arrangement of regarding as an evildoer and  
taking into custody everyone, without regard to person, who is found on  
[365] the street after dark. This measure has in addition the important ad-  
vantage of making any outlay of money for street lighting superfluous.  
Nocturnal peace is, however, in no way essentially furthered by this.  
For the numerous nightwatchmen produce such a terrible racket and  
uproar with their drumming and clappers, which they are officially  
required to use constantly as a proof of conscientious execution of  
duty, in combination with the uninterrupted yelping of countless stray  
dogs, which alone populate the streets at night waging pitched battles  
with each other, that a newcomer is unable for nights on end to get a  
wink of sleep, especially during warm weather when one is forced by  
the great heat to sleep outdoors or at least by an open window.

#### 4. The Population of Sart Tashkent.

161 In spite of the considerable expanse of the town, which, including  
the gardens, has as great an area as Paris, the population figure for  
Sart Tashkent is only about 125,000. It is impossible to give a more  
accurate figure, for to penetrate into the families for the purpose of a  
regular census is rendered impossible by the Mohammedan prejudices  
of the inhabitants. The Russian administration has had to limit itself  
to establishing the number of courts which are permanently occupied  
by a family, and which are taken as the basic unit in the allotment of  
taxes. For each family, one usually reckons five individuals, which  
should be fairly close to the truth. /173/ /Figure 62, p. 20a. Caption:  
A view of Kuldja (from a photography by G. Merzbacher)./

162 /174/ Tashkent has the most mixed population of all the towns in  
Turkestan, which is only to be expected, considering the position of  
the town and its history, for all the Mongol tribal groups pouring out  
of Dzungaria into Turkestan had to go through the region of Tashkent  
in the course of time, and could press forward only by conquering this  
powerful town. As a result, Tashkent's original Indo-European in-  
habitants have been perpetually mixed with the people deposited by  
all the later migrations, and consequently one encounters all possible  
types among the people of Tashkent.

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Fig. 2a. A view of Kuldja (from a photograph by G. Merzbacher).

[178]

1: von Schwarz--33 N-5 (ca 1895) 1900 RL1 Turkestan RL1  
Tashkent

of the organs of security, and take the necessary precautions accordingly. At the observatory in Tashkent which /191/ is surrounded by a high wall and which, in addition, has a special night watchman for every single building, there was the curious occurrence that while one of the night watchmen was energetically clapping away in discharge of his duty, his own dwelling, which was within the region he was watching, was completely sacked. 625

As representatives of the population of the towns and villages in regard to the government authorities, there are certain elders, chosen by the people themselves, who are designated as 'aksakals' or "greybeards" and play a role completely analogous to that of European mayors. Sart Tashkent divides into four districts or yurts, /Figure 68. 632  
Caption: Central Asiatic weapons. (From H. Moser, Durch Zentral - Asien. ) /Through Central Asia/Leipzig, 1888, F. A. Brockhaus, / in which each nominates a special aksakal. These districts, which bear the names Shaikhantaur, Bish-Agach, Sibzor and Kukchi, subdivide further into a larger number of quarters or mahalas, each of which again has its own name. The district of Shaikhantaur, which includes the northeastern part of the town, is divided into forty-eight quarters; the district of Bish-Agach, the part of the town bordering on the Russian town has thirty-two quarters; the northwest part of the town constitutes the Sibzor district, with thirty-eight quarters, and the southwest part is the Kukchi district, with thirty-one quarters. Since its subjection to Russian authority, Tashkent constitutes /192/ administratively a separate part of the Syr-Darya province which includes 632  
361  
in addition the districts of Kazalinsk, Perovsk, Amu-Darya, Auliye-Ata, Chimkent, and the Kurama or rural district of Tashkent. Today Tashkent is under a Russian captain of the civil guard with the rank of colonel, for whom two assistants are appointed: one for the Russian part of the town, the other, appointed from the native population, for the Asiatic town. With regard to the inner organization of Sart Tashkent, the Russians have changed almost nothing. As before, the natives choose their aksakals and kazis /judges/ themselves, pay the same taxes as before, only on a noticeably diminished scale, and their police organizations also remain unchanged; There is only the limitation that Russians passing through the Sart town at night are not to be arrested. By this compromise the Russians derive a double advantage. In the first place the natives are flattered that no one has disputed their traditional arrangements; secondly the Russians are relieved of the expense of providing street lighting, police, courts of justice and the like; furthermore they have achieved a much greater

632 security in this way than if they had taken the whole matter into their  
361 own hands, for the natives naturally go to a great deal of trouble to  
justify the trust placed in them so as not to lose the privileges thus  
far granted, as a consequence of some abuse.

641 Like the other natives of Turkestan, the men of Tashkent are  
also not drafted into military service, in accordance with a special  
stipulation incidental to the surrender of the town. Besides, the Rus-  
sians would probably not have required military service from them  
even in the absence of such a stipulation, for the sedentary population  
of Turkestan would in any case supply soldiers of only very doubtful  
worth, and as foot soldiers they would be completely useless.

#### 6. Family Relations.

595 Family relations among the sedentary population of Turkestan,  
at least according to our concepts, are extremely wretched, and a  
family life in our sense is completely unthinkable. The Sarts, Tadjiks  
and sedentary Uzbeks, being Mohammedans, are polygamous, like  
the Mohammedan nomads. The luxury of several wives can be afford-  
ed only by the richer men however, for even among them a 'kalym'  
/bride-wealth/ must be paid to the parents of the bride, which is  
usually a specified sum of money. The poorer men are satisfied usu-  
ally with one or, at the most, two wives. Many are unable to provide  
themselves with a wife at all because, due to the polygamy of the  
richer men, the number of single women /193/ in itself is already  
significantly smaller than that of the men. For this reason there are no  
old maids in Turkestan, but on the other hand there are that many  
more involuntary bachelors.

584 The girls are not allowed to marry according to their own judg-  
ment, but are given away by their parents without regard to their per-  
582 sonal inclinations. They marry very early, sometimes when they are  
ten, but as a result, when they are twenty they mostly belong among  
593 the old women. The wife is completely the slave of her husband. He  
562 clothes and feeds her well or badly, depending upon his whim, and  
without regard to his financial position or his civic rank; he lets some  
of his wives go about in rags and employs them for the lowest kind of  
labor, while he clothes others in gold and silks. If the situation for  
such a neglected wife is, in itself, not an enviable one, it is aggra-  
vated by the fact that she must look on while her children have to  
yield in everything to the children of the favorite wife, and she her-



342  
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: von Schwarz--68a N-5 (ca 1895) 1900 RL1 Turkestan RI1



Fig. 88 A View of Khiva from the West.

## CH. IX NATIONALISM AND COLONIAL EMPIRE

<sup>147</sup>  
Turning to irrigation, we note that  
Sir Darya starts in Kirghizia, passes into Uzbekistan, thence 131  
into Tajikistan, thence again into another part of Uzbekistan, 132  
and finally runs out into Kazakistan. The Amu Darya too 133  
starts in Tajikistan, passes along the short southern side of  
Uzbekistan, thence flowing into Turkmenia, pursues a course  
close to the Uzbek boundary until it re-enters Uzbekistan in  
the Khiva region, only to touch Turkmenia once more at  
Takhya Tash opposite Nukus, and finally to flow back into  
Uzbekistan again. In both cases the irrigation canals often  
have to cross what on the original Soviet showing were  
nothing short of national frontiers between independent units  
of a federal State, and it is not easy to uphold the claim that  
the irrigation systems have been kept within single adminis-  
trative units. The difficulty of organizing irrigation across 000  
a real administrative frontier is obvious to anybody who  
possesses experience, for there is no administrative question  
which leads to so much disagreement and disharmony as the  
disposal of competing claims to irrigation waters from the  
same canal or from different canals on the same river. Assum-  
ing for the sake of argument the official Soviet theory that  
these republics are real sovereign autonomous units in a  
federal structure, it would be impossible for them, situated as  
they are up and down the same rivers, to reach the necessary  
agreements for the season-to-season, week-to-week, and even  
day-to-day distribution of water, without which an irrigation  
system does not work. The conclusion is irresistible that one  
reason for so drawing these boundaries was to compel a degree  
of central direction which makes nonsense of a real autonomy.  
Or we may say if we like that it did not matter how the  
boundaries were drawn, for the administration of all essential  
matters would be in central hands. In either case their only  
meaning would be to divide artificially stretches of territory like  
the Farghana or Khorezm oases, each of which has a natural  
geographical and agricultural unity. The best that can be said  
for them is that the convolutions look pretty on the map.

There is another curious feature of political geography in 131  
Soviet Central Asia. The five capitals are — of the Kazaks 361

- 13| Alma Ata, of the Kirghiz Frunze (Pishpek), of the Uzbeks  
36| Tashkent, of the Tajiks Stalinabad (Dushambe), of the Turk-  
mens Ashkabad. All these five are on the extreme edge of  
each territory, the first four of them remarkably close to one  
another in relation to the great area of the country as a whole.  
Road communications, though not rail, from Tashkent to  
Alma Ata go through Frunze. The position of Alma Ata  
on the edge of the huge Kazak republic is particularly strange,  
and not altogether explicable by the fact that here are grown  
the largest apples in the world. It is hard to interpret this  
tendency, unless the location of the capitals has been fixed  
with a view to grouping all of them close to Tashkent as the  
local focus of the central authority. The fifth, Ashkabad,  
presides over a republic in its origins and history even in  
recent times turning more towards Azerbaijan and the Caucasus  
than to Central Asia, and it may be that it looks to Baku as its  
Capua rather than toward Tashkent.

○○○ I do not suggest that there are no grounds for drawing  
[101] linguistic boundaries in Turkistan; indeed its whole history  
shows at least four main historical groupings, the Kazaks of  
the steppe, the Turkmens along the Persian frontier, the  
Uzbeks of Transoxiana, Farghana and Khorezm, and the  
Tajik remnant of the original Iranian population. Moreover,  
as Barthold observes, both Bukhara and Khorezm had a  
history of a long viability, while the Kirghiz are in many  
ways distinct from both the Kazak and the Uzbek tradition.  
But, in spite of the differences, there was also some real under-  
lying pattern — a unity of spirit and tradition — or it would  
have been impossible for men like Togan, or Khan Junaid of  
Khiva, to have ridden the whole land from end to end and  
won support. Togan makes the point that the Russian object  
was first, under a cloak of separate race-consciousness, to break  
down and weaken the natural ties joining the limbs of Turki-  
stan, and then to bring each severed part not into relation with  
the other parts but into subjection to the outside force, Russia.  
To serve that end division and subdivision was carried to  
absurdities. A minority nationalism becomes ridiculous if it

P. 12

312 time one of the most flourishing towns of  
the Orient, and many other similar settle-  
ments have thus become deserted ruins, cover-  
ed with thorny bushes and saksaul (salt  
245 shrubs). The irrigated districts on the contrary  
are exceedingly fertile; they produce cotton  
and fruit rather than grain. Apricots grow in  
such abundance that only a small portion of  
the harvest can be eaten or dried for the win-  
ter; pomegranates, figs, and grapes are to be  
had in large quantities. No country produces  
more or better varieties of peaches, and me-  
lons are grown even in districts which are  
484 practically deserts. Traffic by caravan (see ill.  
page 1434) has reached a very high standard of  
development.

• [361]  
175 The municipal civilization which has grown  
up in these oases is of great antiquity, as is  
shown by the Zend Avesta, the sacred book  
of the ancient Persians. Merv and other im-  
portant towns have perished in the course of  
the centuries, others, like Samarkand, continue  
to flourish to this day. The libraries and theo-

532 *Timur (Tamerlane, 1370-1405) in front of his tent sur-  
rounded by courtiers. Miniature in one of the oldest illustrated  
biographies of Tamerlane. 1467. Privately owned, Brooklyn.*



1 [p. 3-- Analyst]



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persons speak of paper from Samarkand as the best in the world for artistic purposes and for calligraphy. The blue-glazed domes and mosques of Samarkand with their glittering fayence tiles (see ill. adjoining) are unsurpassed anywhere in the world. To this day the town has remained an important centre of culture. In modern times Andishan, Khokand, and Khojent, as centres of the cotton-trade (see ill. page 1438) became not only wealthy towns, but places of extravagant luxury in the European sense of the word. Bokhara, the object of many wars in the course of its history, was from the middle of the eighteenth century onward the residence of the Emirs of Bokhara; Tashkent and Askhabad were the seats of the Russian administration, in these towns the Russian quarters surpassed the Mohammedan in size and importance. At the present time the country's commerce with India and China is practically at a standstill, so that prosperity has greatly declined. Though Western civilization has made progress, modernization has not come up to expectations, a fact scarcely surprising in view of the extreme conservatism prevailing among the Islamic population of Central Asia.

The checkered history of Turkestan led to the development of a great number of different tribes that are found both in town and country and whose manifold ethnological differences

2 [See cat 116, p 18--Analyst]

2 [See cat 116, p 19--Analyst]

175

and for a time took up residence at Samarkand. At a later period it became the subject of conflict between Persia and the Chinese. The ethnological fate of Turkestan was, however, finally decided by the Turks. It formed the Western part of the Great Empire which the Turks founded in the centre of Asia in the sixth century, and in the following period other Turkish tribes pressed after those who had preceded them. To this day they form the major portion of the population of Eastern and Western Turkestan beside which the other components are comparatively insignificant. Even the conquest of the country by Islam, so decisive an event in the history of the peoples of other countries, such as North Africa, Sicily, and Spain, was in Turkestan of almost exclusively religious significance. Turkish predominance in Central Asia was in no way shaken by this new movement, the originators and pioneers of which were Arabs. On the contrary it was the Turks who after their conversion assumed the leadership in the Islamic world of Asia. They founded powerful dynasties in Afghanistan, India, and even in Egypt; Turkestan itself, geographically the extreme outpost of the Mohammedan world, was in political respects very often its centre. That was particularly the case under Timur (Tamerlane) (see ill. page 1437) who brought artists and craftsmen from all his conquering raids to Samarkand, which he made a city of marvels, far surpassing in its magnificence any other town within the world of Islam (see ill. on this page). Its superb buildings are entirely covered with coloured glaze that reflects the brilliant sun, producing an effect of beauty which would almost seem beyond anything in the nature of mere brick and stone. The tradition of this art outlived Timur's feeble successors; later Turkestan rulers like the Emirs of Bokhara continued to support the arts, though their standard had by then perceptibly declined. In ethnographic respects too, the inhabitants have changed but little, and the country has remained the centre of the Turkish world in Inner Asia.

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7 [See p. 12 -- Analyst]

7 [See cat. 116, p. 20 -- Analyst]

000 have for centuries been in close contact with Iranian tribes.

361 Between the customs and mode of life of these two peoples there are many interesting distinctions. To neither of them does the soil afford the conditions necessary for permanent settlement. Wherever there is a well or a water-hole which provides the moisture necessary to vegetation, they pitch their tents at will, and allow their herds to graze. When the pastures are exhausted, the camp is transferred to a favourable spot elsewhere, and the same process is repeated. Where the soil is suitable, the nomads of Turkestan grow grain and other food-plants, without, however, becoming permanently settled. Only in the oases have the Turkomans abandoned the nomad form of life, and have become domiciled.

231 The two nomad peoples of Turkestan, the Turkomans and the Kirghiz, breed livestock — horses for riding, sheep for food and for their skins, and camels as beasts of burden. In addition to the horse the Turkomans also breed donkeys for riding. The different domestic animals kept by the two tribes explains another characteristic distinction between their otherwise very similar habits. Both are skilled in the preparation of a beverage of sour milk, which is particularly refreshing at the time of the burning summer heat. The Turkomans make yogurt of sheep's milk, whilst the Kirghiz ferment a similar drink known as kumyss from mare's milk. The reason for this is that the Turkomans, who

\* [The Kara Kirghiz and the Turkoman -- Analyst]

The situation is somewhat different in the *sovkhosy* (state farms), which are operated like large enterprises with hired labor (there were 191 *sovkhosy* in the Kazakh Republic in 1938). The *sovkhosy* carry out diversified agricultural functions, and hire many Muslims to tend the sheep and livestock — a task they can carry out better than the Russians workers. They also employ some Muslim white-collar workers. 475  
162

A similar picture of ethnic separation exists in Turkestan. In pre-Revolutionary times the Russians moving into the cities of Turkestan followed the custom of Europeans in other colonial areas of the world, and rather than make their home in the Oriental quarters, insanitary and overcrowded by Western standards, or build new cities from scratch, they constructed separate European sections adjoining the native towns. In this way, nearly all the cities in Turkestan were split into two halves: native, or Old, and European, or New. Significant exceptions to this rule were only Vernyi (Alma-Ata), whose geographic location did not permit the planning of a separate Russian sector, and Kokand, in the Ferghana valley, which the Russians left entirely to the natives, erecting the European town some 8 miles away, in Skobelev (Fergana). After the advent of the Communists this basic pattern remained, with one important change: leaving the Old and the New sections of the towns intact, the Soviet authorities constructed in most towns new quarters to house the officials, employees, and other privileged elements of Soviet society, who are predominantly, but not exclusively, European. Thus, most Central Asian towns today are divided into three parts: one predominantly native, another predominantly European, and a third one mixed, with Europeans dominant. The new quarters house alike native and Russian employees of the state; the natives living there, however, belong exclusively to the so-called "intelligentsia," which is Westernized and bilingual and constitutes a relatively small segment of the total native urban population. The majority of Russians and of natives continue, as before the Revolution, to live in their respective quarters, though the lines separating these quarters seem less sharp than they were before. A general mixing of the urban population has certainly not occurred. 361  
177  
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As a result of this situation, the large influx of Russians into the cities does not have the effect of submerging the native population. Rather it leads to a great expansion of the European and Soviet sectors, a development which has no direct effect upon the native parts of the towns. The settlement of newcomers in the native quarters is quite unlikely, if only because of the overcrowding which prevails in almost all of them, as in most Oriental towns.

The next question which arises is whether, despite the residential separation, the Russians and Muslims actually assimilate through intermarriage and social contact. Here we must rely for answers entirely on interview material.



8:Kostenko -89-G-4,5 (1868-80)1880 RL1 Turkestan  
RL1

167 and 44,089 Russians. Of the total of 44,089,  
563 20,641 (1) are classified as Cossacks, living  
in villages and forming the Semirechie Cossack  
division.

1. Of these 10,715 are males and 9,926  
females. This figure refers to January  
1, 1879; in 1867 there were 7,730 males  
and 6,683 females.

361 The peasant population<sup>1</sup> lives in villages  
563 and settlements. Sometimes it happens that a  
peasant village will be situated near or rather  
directly beside a Cossack station.

The character of the formation of Cos-  
sack village and peasant villages is completely  
different, reflecting the characteristics of  
the inhabitants.

The Semirechie Cossack division is formed  
of Siberian Cossacks of Great Russian origin.  
On the other hand the peasant colonizers are  
Ukrainians. Even the immigrants from the Tobolsk  
guberniya belong to this nationality, since  
they had moved to western Siberia from Ukrainian  
localities previously and have now continued  
their wanderings further. The external appear-  
ance of the Cossack villages in Semirechie some-  
what recalls the settled points of our former  
military settlements. The houses are built  
alike, one next to the other, primarily of /387/  
logs. There are no flower gardens or vegetable  
gardens around the houses, which gives the  
station a mournful appearance. The small  
peasant villages, on the contrary, are dis-  
tinguished for their attractive exteriors.  
The village is drowned in a mass of gardens

7 [In Semirechie Analyst]

361 surrounding almost every house. By the house  
563 there are usually vegetable gardens as well,  
over which among other things bloom the inevitable sunflowers.

[247] In general, the more well-to-do the peasants, the poorer the Cossacks. Peasants acclimatize relatively quickly and get accustomed to a new environment. The irrigation system of caring for the fields assures good harvests for them, which give them twelve-fold return of wheat. In addition to grain cultivation the peasants work in orchards and do  
[697] vegetable gardening. The only inconvenience suffered by the peasants is the eternal litigation with the nomads over water and land, and the local administration goes to great trouble to pacify the litigants. In general the problem of the limitations of the economy of the nomads and the settlers is the most serious and immediate problem in Semirechie. Nevertheless, in spite of the arguments, the opposing sides do not attempt major damage and it does not lead to serious clashes between them.

563 In recent times the attention of the local administration has been directed toward attracting peasants into the Cossack estate, in order to increase the body of the Semirechie Cossacks. They have been offered various privileges with this in view, but few have wished to join the Cossacks. The Siberian and Orenburg Cossacks may serve as contingents for the reinforcement of the Semirechie Cossack division, for they are already accustomed to the Cossack way of life, so to speak, and they will be given the possibility of moving into the new territory.

000 The Characteristics of the Native Dwellings.

The characteristics of the populated places of the native population. The structure of the houses: walls, roofs, floors, windows, etc. The interior decoration of the lodging. Means of heating. The general appearance of the towns and villages. The nomad dwelling. The yurt: the component parts, the decoration, etc. The value of the Kazakh portable domicile.

342 The form of life of the two chief representatives of the peoples of the Turkestan region, the nomads and the sedentary people, also determines the character of their dwellings.

361 All the locations of the sedentary, so called Sart population in the Turkestan territory are very similar to each other externally, so it is enough to see one to get an idea of all of them.

342 Although the native sedentary settlements in Turkestan are divided into towns and villages (kishlaks), this division is only nominal. The entire difference between the Central Asian town and the village lies in the fact that a town, according to Moslem law, must be surrounded by a public wall, must have a citadel (ark), and must include not less than three mosques. The town walls and the houses are always made of clay, a material directly available under foot. The houses are flat and squat. They consist of one or several square courtyards, surrounded with buildings. The living quarters are primarily one-story buildings and in general all are without foundations and socles.

341 buildings come out crooked and not beautiful. There are no architects and everyone builds as he knows best. The living quarters are in general somber, damp and dark, which gives birth to eye diseases, in addition to which, 363 the houses are not solid. The streets in the towns are crooked and narrow, so much so that the native vehicle, the two wheeled 'arba', can pass only on the main streets. On the side streets a horseman often has difficulty getting through.

The main streets are sometimes improved with cobblestones, but these pavements rarely protect a town from the mud.

366 Stalls, tea-houses and barber shops extend along both sides of the main street leading from the main gates to the middle of the town, to the trading square. This square is usually called 'rigistan'.

312 The towns and villages are provided with water from 'aryks' (irrigation canals) which also serve to irrigate the neighboring gardens, fields and kitchen gardens. Wells help the aryks as well.

361 The general appearance of the populated places makes a very unattractive impression. The only adornment of Central Asian settlements is a mass of verdure which in most cases covers the towns and villages.

364 The conditions of life in all the settlements are just as inconvenient as the native houses from the hygienic point of view. The population does not worry in the least about



RLI  
KAZAK RQA

**K** at the top so that the kosh looks like a felt  
**342** cone.

**[177]** The incomparable qualities of a yurt in summer have been appreciated not only by the armies but also by the Russian inhabitants of Turkestan. The householder who is only the slightest bit wealthy provides himself with such a yurt or yulameika, which he puts up in his garden near his house. In such yulameikas they can be free of the suffocating heat which makes it impossible to sleep in the house.

/404/

III

**000**

#### A Description of Some Important Populated Places

A description of the town of Tashkent: the Asiatic and Russian parts. Vernyi /Alma Ata/. Kuldja. Samarkand. Khodzhent /Leninabad/. Ura-Tyube.

#### Tashkent

**T**  
**361**

Tashkent is the center of the government of the whole region of Turkestan. Both in size and in expanse it is one of the most spacious towns not only in the Turkestan region but in all of Central Asia. In number of inhabitants it is comparable only with Bukhara, and in expanse with Kokand. This is one of the oldest towns, and its origin is lost in the mists of time. It is situated at 41° 19' 32" north, and 38° 57' 58" east. Tashkent is located on a flat plateau beginning about 30 versts from Chimkent, and is surrounded on three sides with gardens, while the fourth side is contiguous with the Russian town.

361 At the present time one must think of it as two essentially different towns: the Asiatic and the European. The latter, although it lies directly next to the former on the eastern side, has a completely different appearance. Therefore we will describe Asiatic Tashkent first, and then give a few data about the European town.

361 Both the Asiatic and the European Tashkent are irrigated by aryks /irrigation canals, led from the Chirchik river, which flows 8 versts south of the town. A large arik which looks like a river flows from the Chirchik 45 versts from Tashkent. /405/ This is the Zakh-Aryk (1) which passes 10 versts north of the town.

1. The entire length of the Zakh-aryk is 85 versts. In the upper part it is 77 feet (eleven sazhen's) wide and 3 feet deep. It flows into the river Keles.

Another arik, the most important one for the town is the Bos-Su, which is conducted from the Chirchik 31 versts from the town. At the Lyabzak gates it enters Tashkent in two branches and flows through the town under various names. A third arik is led from the Chirchik around Niaz-bek 25 versts east of Tashkent, and flows directly to the Russian part of town. It then flows into the Gadragan arik, and after that, branching out into small trenches it irrigates the gardens of Russian Tashkent.

[133] The small river Salar, a branch of the Chirchik, independent of the aryks already mentioned, flows 2 versts south of the town.

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Tashkent, like all important Central Asian towns, used to be surrounded by a high crenelated wall, to which there were 12 gates (darvaza). The wall had a rounded form and extended over an area of 20 versts. The gates bore the names of the towns toward which they opened. Today, the part of the town wall on the side of the Russian town has been completely demolished and the moat filled up. The gates on this side were also destroyed. On the other sides, although they still exist, they are no longer closed.

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Administratively, Tashkent is divided into four parts (yurts) which were formerly under the administration of special officials called ming-bashi. These districts are: Shai-khantaur, Sibzor, Kukchi and Bish-Agach.

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The Shaikhantaur district constitutes the northeastern part of the town. Situated in a flat locality, it is divided almost in half by a deep ravine, through which the An-khor flows, a wide and swift aryk. The other main aryk flowing through this part of the town, called Gadragan, enters the Russian town not far from the beginning of Tash-Kuche street, and provides it with water, flowing out in small aryks. The Shaikhantaur district has 48 'mahalas' (wards), which are: Tadzhik, /406/ Kashgar, five Yangi-shakhars, Sellim-mechet, Illya, Kiot, Keriady, Tash-kucha, Mir-gancha, Okhche, Zandzhilik, two Kator-turas, Tyurk, Igerchi, Ol'mazar, Doom-begi, Kurgan-araksy, Balyan-mechet, Goukush, Shur-tepe, Degriot, Khadrya, Khouz-bok, Dzhangokh, Khish-mechet, Khodzharush-noye, two Okh-mechets, Darkhon, Padar-kush, Kuduk-bashi, Badak, Shatak,

●36/ Gansh-burkh, Tanau-bashi, Chal'mak. Some of these mahalas, as for example, Yangi-shakhar, are formed of settlements which combined as a result of the expansion of the town. But since

[574] this settlement was too big, and according to local custom all the inhabitants of a mahala<sup>2</sup> are invited to the family celebrations like weddings, circumcisions, etc. which take place there, the frugal Sarts divided it into five separate mahalas. For this same reason there are two Kator-turas and two Okh-mechets. The population of this district<sup>2</sup> according to the

[161] data of the Tashkent organizational committee is 10,194, living in 3030 households. In this district of the town there are up to sixty

[368] mosques and 3 medresses: Ishan Kuli Leshkar kushbegi, Takht-tak and Dikzer. In addition to this, there are 10 schools housed at the mosques, with 230 pupils.

[438] The main producers in this part of the town<sup>2</sup> are smelters of cast iron, saddle makers, oil manufacturers and weavers of matting, these latter predominate. In 1870 the number of such workshops was 567. It was here that the weaving of mats was begun by Divana Burkh, who was the first to work at this trade. From him it then spread further, and therefore, the 'kishlak' (village) where Divana Burkh lived is named after him.

[367] A very small part of the land belonging to this part of the town<sup>2</sup> outside of what is occupied by buildings, is used in gardens, a total of 653 tanaps. (1)

[804] 1. A tanap is 1/6 of a desyatina (or 0.45 acres).

<sup>1</sup> [i.e. Ward - Analyst]

<sup>2</sup> [i.e. the Shaikhan-taur district - Analyst]



361 Much more is used for plowland (1814  
tanaps) and rice planting (1896 tanaps).

The Sibzor district, occupying the northwestern corner of the town, is divided into 38 mahalas, which are: Kagat, Great /407/ Middle and Little Takhtapul', Chuvalachi, Kara-Saray, Yau, Mazar-khan, Kanly-kucha, Dessin-kucha, Pshta-khammom, Masse-duz, Khatyn-mechet, Khich-kupriuk, Khodzha-kugachi, Labzak, Rabat, Kunlak, Khodja-kucha, Yakhkachub, Khazret-imam, Tyk-kuche, Shakar, Dzhim-kucha, Parchabob, Batyr, Akhun-guzar, Kundzhak, Tchinchak, Kadavod, Chegyt-bashi, Khodja-Taressekon, Turnau-bashi, Big Sibzor, Darbaza-kent, Shakyr-guzar, Kazy-kucha, and Agmem-seid. In addition, four settlements also belong to this part of the town: Ibrahim-ata, whose inhabitants are agriculturists and raise 'dzhenuushka', Chalo-kazak, Shano-vod, and Kosh-kizyl. The houses in the Sibzor district total 2230, with a population of 18,650. The Keikaus(1) aryk, which divides  
361 off (from the Bos-Su aryk 8 versts away and enters the town at the Takhtapul' gates, is the  
312 main aryk in this part of town.

1. This aryk is named for Keikaus, the chief of the Tashkent okrug.

It irrigates the Big Takhtapul', Chuvalachi, Kunlak and Yau mahalas, then flows into the Kukcha district, from which it goes  
[256] out of the town at the Kuchi-mazar gates. All the flour mills and crushing mills of Sibzor are concentrated on this aryk. The other mahalas are irrigated by small trenches which lead out of the main Keikaus aryk, and bear the names of the mahalas through which they

361 flow. The plowed land belonging to Sibzor  
312 is irrigated by water which is led from the  
Zakh aryk and Bos-Su, as we have mentioned  
before.

361 The chief productivity of this district  
438 of the town is making boots. The boots made  
by the inhabitants of the Sibzor district are  
distributed even to other towns in the territory.  
After this comes weaving and the decoration  
of cotton materials. The inhabitants have  
worked at the last two occupations for a very  
long time. The most important class of people,  
as regards wealth, are the herdsman. The re-  
sidents of all four settlements are agricul-  
turists, as well as the people of the Takhtapul',  
Chuvalachi, Kara-sarai, Yau, Sibzor and Kazy-  
kucha mahalas.

361 /408/ Three medresses (higher insti-  
368 tutions of learning): Beklyar-beg, Barakhon,  
and Kizyl-Kurgan, with about 260 students,  
make up almost all the educational provision  
of this part of the town. In addition to the  
medresses there are also schools (mekhtebe)  
here, located in private houses.

There are ten major mosques: Odin-mechet,  
Okhun-guzar, Khatyn-mechet, Mazar-khan, Muimu-  
barek, Khonoki, Tokhtonun, Rebot, Khodji-Toroskon  
and Kara-saray.

361 Kukcha, the western part of the town,  
consists of thirty-one mahalas: Khafiz, Guyaki,  
Kuttut, Kupryuk-bashi, Big and Little Sauvan,  
Chakara, Tyapi, Kunzhak, Chagatai, Psyakchi,  
Chikchiman, Tokle-dzhalob, Kalalan, Ishkuvat,  
two Langars, Uzgan, Kisya-kurgan, Khuavon,

361 Chukchi, Kunchi, Padikhan, Chukur-Kishlak, Sara-khundan, Kukchi, Abnazar, Ailish, Khalimkup, Damak and Yangy. In all these mahalas together, there are 2511 houses with a population of 22,088. Three main streets cut through this part of town: [342] Sauvan, Kukcha and Chagatai. There are four main aryks which irrigate the Kukcha district: the Keikaus, which enters from the Sibzor district, the Zakh aryk, the Kara-kamysh, and the Dshangag. The last branches off from the Feikaus at the Lyabzak gates and divides the town into two sections.

The land on which this part of the town is laid out is quite hilly. It is cut through with deep trenches and has many gardens, situated both inside and outside the town. The main [438] production of the Kukcha district is leather working. Thus of the 695 workshops in 1871, 341 were in leather, and 218 were for bootmaking. After this there are 6 brick factories, 7 places making earthenware vessels, 22 mills for grinding and crushing, and also 22 oil manufacturing [448] places. There are two medresses in this part of the town and 34 schools. There are 51 mosques and 18 tombs, of which one, Sheikh Zenedzhin-Baba, deserves attention for its antiquity. The Sheikh came from Bagdad and was buried here 400 years ago.

The Bish-agach district, in the southern corner of the town, consists of 32 mahalas: Yany-Bakhan, Kamalan, Chakar, Darkhan, Zivak-khish-kupryuk, Balyan-mechet, Sarparaz, Char-su, Ishan-Guzar, Samarkand, Okshi, Darbaza, Zenfata, Millyar, /409/ Chupan-ata, Suzugata, Sary-chapak, Dzhillik-mechet, Uzbek, Mirza-khazy, Gul'-bazar, Kugurmach, Ters-aryk, Kuk-mechet, Kul'gulyk,

8:Kostenko 121-G-4,5 (1868-80)1880 RL1 Turkestan  
[Tashkent] RL1

361 are grouped in the districts in accordance with their occupations. Of course in each district one can also find other occupations (blacksmiths, bootmakers, etc.), but they are much less developed than the specific industry. The extent of the town is so great that many of its residents never learn to know all its winding streets, even though they live there a whole lifetime.

The figures for all the buildings in Asiatic Tashkent are as follows:

|                                                    |        |
|----------------------------------------------------|--------|
| Houses occupied by the residents                   | 13,260 |
| Empty courts and separate courts for non-residents | 322    |
| [368] Sheds (including 519 stalls)                 | 23     |
| /410/ Medresses                                    | 8      |
| Baths                                              | 8      |
| Mosques                                            | 255    |
| Flour mills                                        | 116    |
| Crushing mills                                     | 42     |

[366] Booths in the large bazaar:

|                                  |      |
|----------------------------------|------|
| Occupied by traders              | 2324 |
| Empty booths                     | 307  |
| Booths in the town streets       | 594  |
| Empty booths in the town streets | 96   |

Booths occupied by Sarts in Russian Tashkent 69

361 The population of Asiatic Tashkent according to the census of 1868 was:  
162



- 361 Takalyk-mazar, Kara-tash, Yalamkary, Mrat', Iskedzhua, Arpapaya, and Lyailak. In these mahalas the houses are counted as 1400 with a population of 12,450. The Bish-agach district is crossed by three main streets: Samarkand, [312] Kamalan and Bish-agach. The main aryks which irrigate this part of the town, and the gardens which belong to it are the Ankhor canal and the canals which branch out from it: the Dzhaty-German, the Big Tanyshar, the Arpapaya, aryk, the Kubyr aryk and the Alamdar. The best gardens and plowed fields belong to the residents of this part of the town, and this is one of the reasons for its sparse population, for the people there often move out of it in order to keep a closer watch on their gardens and plowed land. The settlement of Katartal was formed in this way and the village (kishlak) of Zengata, to which Bish-agach residents began to move 180 years ago. This village is called [776] Zengata, or, more exactly, Zengi-ata, because the tomb of Zengi-ata is located there. He is a venerated saint in Central Asia and every year when all the fruit has ripened enormous crowds of people gather here to worship him, even from such very distant places as Turkestan and Samarkand, not to mention Tashkent which moves out here almost to a man for the duration of this holiday.

- [438] The main manufacture of the Bish-Agach district of the town is the production of brick, which belongs almost exclusively to this district [368] In this district there are 3 medresses, 16 home schools, and 68 mosques.

From the above survey of each district of the town it can be seen that the residents

8:Kostenko-122 G-4, 5 (1868-80)1880 RL1 Turkestan  
*[Tashkent]* RL1

Families Males Females

|     |                             |        |        |        |
|-----|-----------------------------|--------|--------|--------|
| 361 | Sarts Residents of Tash.    | 16,496 | 39,580 | 34,213 |
| 162 | non-residents               | 22     | 987    | 68     |
|     | Tatars Residents of Tash.   | 170    | 320    | 253    |
|     | non-residents               |        | 37     |        |
|     | Kazakhs Residents of Tash.  | 24     | 54     | 56     |
|     | non-residents               |        | 122    | 29     |
|     | Persians Residents of Tash. |        | 1      |        |
|     | non-residents               |        |        |        |
|     | Afghans Residents of Tash.  | 5      | 10     | 9      |
|     | non-residents               |        | 6      |        |
|     | Russians Residents of Tash. | 5      | 14     | 6      |
|     | non-residents               |        | 18     |        |
|     | Jews Residents of Tash.     | 53     | 124    | 73     |
|     | non-residents               |        | 11     |        |
|     | Hindus                      |        | 93     |        |
|     | Chinese                     |        |        | 3      |
|     | Totals                      | 16,775 | 41,377 | 34,715 |

Grand Total: 16,775 families,  
i. e. 76,092 persons.

361 Russian or European Tashkent is directly  
[312] next to the Asiatic town, divided from it by  
a broad aryk (canal), the Bos-Su.

In spite of its brief existence, the  
town is developing very quickly.

[231] /411/ All the okrug administration  
as well as the oblast' administration for the  
*Syr-Darya oblast are in Tashkent.*

- 361 Syr-Darya oblast' are in Tashkent. The Russian town has been built very regularly and originally. The broad streets are lined with two rows of poplar trees growing at the same rate, and this gives the town the appearance of a luxurious
- [342] park. Little sun-dried brick houses, almost all of one story, appear through the trees. Many of them have iron roofs decorated with red or green paint. In recent times, moreover, several public and private buildings have been built of fired brick and some are several stories high. Beside almost every small house is its own little garden, in which there are several
- [347] fruit trees. The best garden in the town is the one by the house of the Governor General. His garden is kept up very well, and all through the summer and fall it is open to the public. On certain days there is military band music there. In addition, a garden planted earlier by the natives also adjoins the town. This is known as 'myn-uryuk' (which means, 'a thousand apricot trees'), and it too is visited by the
- [312] Tashkent public. The streets and gardens are irrigated by broad aryks, which serve in addition for sprinkling the streets. The streets are sprinkled every day in the summer, and as a result there is much less dust in the town,
- [366] and it also makes it cooler. Many handsome stores have been built in Tashkent, in which all products of European industry can be procured, only they are very expensive here. At
- [368] the bazaars one can obtain native goods. There is an observatory in Tashkent ( $2\frac{1}{2}$  versts from the town), a theater, a classical preparatory school for boys and one for girls, and several hotels.

8:Kostenko 124-G-4,5 (1868-80)1880 RLI Turkestan.  
[Tashkent] RLI

361  
217 A Central Asian museum has been established here also, and a Public Library. The foundation of the latter was laid by the Governor General of Turkestan, von Kaufmann.

At the present time there are 5,381 book titles in this library and 9,734 volumes, of which there are:

|                                  | Titles | Volumes |
|----------------------------------|--------|---------|
| in Russian                       | 2,695  | 5,018   |
| in French                        | 1,444  | 2,761   |
| in German                        | 850    | 1,450   |
| /412/ in English, Latin, Italian |        |         |
| Swedish, Dutch, Czech, etc.      | 392    | 505     |
| Total                            | 5,381  | 9,734   |

The wealth of the Tashkent Public Library lies in the collection of material on the region of Turkestan, and in general on Central Asia, a collection which is known as "the Turkestan Collection." This collection has been brought together, by order of General Kaufmann by the well-known bibliographer Mezhev, who has already gathered 200 volumes up to now. All newspaper and magazine articles, as well as separate pamphlets and books are being catalogued by Mr. Mezhev in chronological order in large tomes, specially bound. He is also compiling an alphabetic list, and a catalogue to make it easier to find the articles in the tomes.

The Tashkent Public Library receives a subsidy of 1300 rubles from the treasury, of which 800 rubles go for the salary of the librarian, and 500 toward the subscription to newspapers, magazines, the purchase of various books, bindings, etc.



361 In 1878 there were over 183 subscribers,  
217 and 2780 volumes were in circulation, that is,  
the average number would be between 15 and 16 vo-  
lumes per reader.

361 The number of residents in Russian Tash-  
162 kent was determined by a one day census in 1875.  
According to this census the total number of  
residents was 4,859 persons, not including the  
military personnel. One should note that this  
is a minimal figure for the Russian population  
in Tashkent.

The total number of Russians in Tashkent  
can be divided as follows:

By Religious Belief:

|                      |             |
|----------------------|-------------|
| Orthodox Christian   | 3,473       |
| Moslem               | 938         |
| Jewish               | 159         |
| /413/ Catholic       | 155         |
| Lutheran             | 115         |
| Hindus               | 4           |
| Evangelical          | 4           |
| Armenian - Gregorian | 2           |
| Reform               | 1           |
| Anglican             | 1           |
| Total                | <hr/> 4,859 |

Of this number:

|         |       |
|---------|-------|
| Males   | 2,982 |
| Females | 1,877 |

According to occupation, the residents  
of Russian Tashkent can be divided as follows:

361  
162

Clergy and Church workers 10  
In military service 613 (1)

/416/ 1. Not counting the army and the officers  
But the army clerks and in general the  
army personnel living in separate quar-  
ters are included here.

In civil service 525 (2)

2. This figure does not include hired  
clerks.

Doctors 11  
Obstetricians 2  
Doctors' assistants  
(Russian: fel'dsher) 9 (3)

3. This figure does not include those  
permanently assigned to hospitals, and  
resident there.

Traders 144 (4)

4. Mostly small traders, carrying on  
trade at the bazaars. Included in this  
figure are also proprietors of hotels  
and cafe restaurants, the keepers of  
public houses, wine cellars, and various  
stalls and stores.

Owners and Directors of factories 3  
Shop clerks 118 (5)

5. Including the advanced clerks also,  
or the so-called 'doveronnye' (in Rus-  
sian - trusted assistants, agents)

3:Kostenko 127-G-4,5 (1868-80)1880 RL1 Turkestan  
[Kashkent] RL1

361 Proprietors in shops and stalls  
162 (sidel'tsev) 30 (6)

6. Primarily in drinking establishments.  
This figure also includes women.

|                                           |       |
|-------------------------------------------|-------|
| Office clerks                             | 3     |
| Contractors                               | 4     |
| Keepers of Exchanges (Russian:<br>birzha) | 18(7) |

7. Of this number 6 are occupied only  
with transport.

|         |        |
|---------|--------|
| Carters | 84 (8) |
|---------|--------|

8. Mostly Tatars

|                                  |       |
|----------------------------------|-------|
| Manufacturers of tobacco         | 2     |
| Skilled workers in leather       | 2     |
| Skilled workers in making brandy | 1     |
| Brandy distillers                | 2     |
| Wine growers                     | 3     |
| Photographers                    | 9 (9) |

9. Counting the photographers' helpers:  
the retouchers, the pressers and also  
apprentices.

|                          |        |
|--------------------------|--------|
| Type setters             | 9      |
| Printers                 | 3      |
| Supervisors for printing | 1      |
| /414/ Post Office staff  | 4 (10) |

10. This includes the station inspector  
and the overseer.

|                      |         |
|----------------------|---------|
| Postillions, drivers | 11 (11) |
|----------------------|---------|

RLI

162

wagons)

12. All Sarts.

1 (13)

13. A mullah and an 'azanchi' (the man who calls from the minaret at prayer time) are at the mosque for the Moslem population of Russian Tashkent.

241 (14)

14. Most of these are Moslems: Sarts, Kazakhs and Tatars.

6 (15)

15. Including governesses and female teachers.



8:Kostenko 129-G-4,5 (1868-80)1880 RL1 Turkestan.  
 [Tashkent] RL1

|       |              |        |
|-------|--------------|--------|
| • 361 | Hired clerks | 31     |
|       | Soap boilers | 1      |
| 162   | Engravers    | 1 (16) |

16. This same man cuts the print.

|      |                        |         |
|------|------------------------|---------|
|      | Bookbinders            | 2       |
|      | Skilled match workers  | 2       |
|      | Chimney sweeps         | 1       |
|      | Furriers               | 1       |
|      | Locksmiths             | 3       |
|      | Coopers                | 6       |
|      | Smiths                 | 30      |
|      | Carpenters             | 26      |
|      | Cabinet makers         | 50      |
|      | Hammerers              | 3       |
|      | Planers                | 1       |
|      | Water carrier          | 1       |
|      | Harness makers         | 3       |
|      | Stove makers           | 8       |
|      | Tailors                | 55      |
|      | Boot makers            | 36      |
| /415 | Makers of bast shoes   | 1       |
|      | House painters         | 11      |
|      | Plasterers             | 2       |
|      | Turners                | 1       |
|      | Parquet floor layers   | 1       |
|      | Cartwrights            | 3       |
|      | Coachmakers            | 1       |
|      | Carriage spring makers | 1       |
|      | Gardeners              | 15 (17) |

17. Including kitchen gardeners.

|  |                         |         |
|--|-------------------------|---------|
|  | Bread bakers and bakers | 37      |
|  | Embroiderers in gold    | 3       |
|  | Clockmakers             | 3       |
|  | Fishermen               | 5       |
|  | Musicians               | 11 (18) |

8:Kostenko 130-G-4,5 (1868-80)1880 RL1 Turkestan  
[Tashkent] R/L

- 361 18. All hired, and mostly Jews.

162 Bread sellers 6  
Keepers of the baths 5 (19)

19. Those who work at the baths are counted as attendants.

Skilled weapon makers 3  
Masons 18  
Hatters 2  
Upholsterers 1  
Butchers 3  
Skilled goldsmiths 4 (20)

20. Including their apprentices.

Roofers 1  
Sawyers 3  
Translators 5  
Glaziers 1  
Brothel keepers 18 (21)

21. All Moslems. They include also women.

Prostitutes 66 (22)

/417/ this and following footnotes

22. All Moslem women. Some of these are married, and live in the brothels together with their husbands, brothers, fathers, small children, etc.

Attendants and Servants 314 (23)

23. Also including orderlies.

8:Kostenko 131-G-4,5 (1868-80)1880 RLI Turkestan  
 [Tashkent] RLI

|        |                            |      |
|--------|----------------------------|------|
| • 361  | Coachmen                   | 32   |
| 162    | Cooks                      | 111  |
|        | Chefs                      | 41   |
|        | Grooms                     | 16   |
|        | Nurses                     | 67   |
|        | Wetnurses                  | 4    |
|        | Chambermaids               | 25   |
|        | Seamstresses and milliners | 31   |
|        | Laundresses                | 61   |
|        | Without known occupation   | 1708 |
| Total: |                            | 4859 |

/416/ Of this number 532 women have known occupations.

/417/ According to age the population of the Russian part of Tashkent divides as follows.

|                        |      |
|------------------------|------|
| Less than 10 years old | 880  |
| From 10 to 15          | 230  |
| From 15 to 20          | 461  |
| From 20 to 30          | 1588 |
| From 30 to 40          | 1156 |
| From 40 to 50          | 396  |
| From 50 to 60          | 100  |
| From 60 to 70          | 24   |
| Over 70 years of age   | 24   |

From the above table it can be seen that young people predominate in the population of Russian Tashkent, followed by those in the prime of their lives (from 20 to 40 years old), and after that children up to the age of 15.

The town of Vernyy (Alma Ata)

361

132

After the Russian occupation of the Trans-Ili region in 1853, the fortress town of Vernoe (Alma Ata) was established in the following year, 1854, with the aim of consolidating the Russian domination of the Great Horde. It was founded on the spot where the town of Almata, which means 'apple', had been, a town known for its trade and as a station on the great road to China in the Middle Ages frequented, among others, by the Genoese merchants.

At first the fortress town of Vernoe was the administrative center for the Alatau okrug, subordinate to the military governor of the Semipalatinsk oblast'. After the establishment of the Turkestan military okrug, however, the fortress was made the capital town of the Semirechie oblast' and began to be called Vernyy. The natives and many Russians call Vernyy "Almata", as it was formerly called.

361

/418/ Vernyy lies on even sandy clay place, just at the foot of the Trans-Ili Alatau mountains, along the small Almatinka river.

133

The Almatinka has its source in an unusually picturesque spot in the mountains, and flows very swiftly, roaring and foaming along its course which is sprinkled with large rocks in many spots. After it emerges from the mountains it retains its swiftness and the special quality of the river bottom even though flowing through level country.



133

The Almatinka is no wider than 7 feet (3 arshins), with a depth of about 9 feet (4 arshins) and it can be forded anywhere. Furthermore the amount of water in the river is decreasing every year.

[312]

This decrease of the water of the Almatinka is caused, first of all, by the fact that aryks or canals are led off from it, just after its emergence from the mountains, for the irrigation of the fields, gardens and kitchen gardens. Secondly, it is affected by the cutting down of the trees in the upper reaches of the river. The Almatinka flows into another mountain river, the Keskelen, which in turn flows into the Ili river. The Almatinka owes its name to the fact that its source in the mountains is thickly overgrown with apple trees ('Alma') and apricot trees (uryuk).

•361

132

Vernyy is located at a height 2500 feet above sea level, and enjoys a warm and healthy climate. The summer heat rises to 30° centigrade in the shade. The inhabitants have remarked that the climate of the town is growing dryer every year. Formerly the winter cold was more bearable and the snow lasted only a few days. In more recent years the winters have begun to be Russian, about three months long. There is no doubt that here too the cutting down of the forests in the environs of the town has had a somewhat deleterious effect.

The summer heat spells are almost unbearable, but in the evenings and at night it is always cool because of the proximity

[ Vernyy]

361 of the Alatau peaks, which are always covered with snow.  
132

[164] The sudden change of temperature during the day causes intermittent fevers, which also constitutes the main sickness in Vernyy. Diarrhea is added to this in the summer, resulting from eating too much ripe and moderately unripe fruit.

361 /419/ The lack of endorsement of measures to keep the air  
364 and water pure also has a bad effect on the health of the residents from time to time. Every kind of filth and impurity is left uncovered, either in the courtyards or in the streets, or they throw it into the water, so that both the air and the water are poisoned. The Kalmyks play a particularly active part in this. They are known for their unusual slovenliness, and are settled both in the town and on the outskirts along the Almatinka river.

361 The prevailing winds are the northwest, from Lake Balkhash,  
132 and the east wind, which blows in the spring. The former carries with it the sand, picked up from the dry and sandy Bet Pak Dala steppe and brings rain clouds.

Apples ripen at the beginning of August in Vernyy and apricots in the second half of June, while rye and wheat ripen in July.

The mean temperature of Vernyy, as determined by Golubev in 1861 is 7° centigrade. The city of Marseilles, which is situated on almost the same latitude as Vernyy, has a median annual temperature of 14.1° centigrade so that plums, peaches and tomatoes will grow there, but not at Vernyy. Yet vineyards grow here with some success.

8:Kostenko 135-G-4,5 (1868-80)1880 RL1 Turkestan  
[Vernyy] RL1

000 there, but not at Vernyy. Yet vineyards grow here with some success.

- 361 The environs of Vernyy, with the ex-  
133 ception of the mountains, are level and depressingly monotonous.

[137] On the other hand, the Alatau mountain range, which closes off the horizon of Vernyy on the south, is usually picturesque. The altitude of the range rises to 14,000 feet, and the crests are always covered with snow. In the recent past, not only the slopes but also the foothills were covered with dense forests. Now only grass grows in the foothills, a bright emerald green which harmonizes with the dark green of the spruce forest growing in the mountains themselves. All this is topped by a crown of white snow, etched against the bright blue sky. In the mountains it rains frequently, and when it does the mountains are overcast, as though enveloped in a shroud, with dark clouds, which grow whiter, as they rise higher, /420/ assume all sorts of whimsical contours, and gradually diminish and vanish into space.

The foothills are a particularly beautiful sight in the spring time (in April), when the nomads spread a pall over them, that is, they burn the old grass to make the new grass grow better. The skies are filled with a glowing fire, and it fills the whole surrounding countryside with waves of light. Yet no matter how beautiful the Alatau mountains are from the side, the views in the mountains themselves are still more wonderful, and more striking. The thick undergrowth of the valleys and ravines, streams bubbling with foam against

[Vernyy]

RL1

361 their steep banks, pathways and narrow roads,  
133 the snakes winding over the precipices, all  
this makes an unforgettable impression. With  
every step the views change, as though in a  
kaleidoscope and appear more and more striking  
and more effective.

[137] In the Alatau mountains the spruce is  
the tree which grows in the greatest abundance.  
After it, but much less abundant, are the apple  
trees, the apricots, the 'dzhida', the ashtrees,  
the juniper and even the birch.

361 The town of Vernyy is divided into the  
following parts: the Almata station (the old  
part of the town), the Almata settlement, the  
Tatar suburb, and Novyy (New town), actually  
the town which has developed since the beginning  
of the 1870s.

The latter part consists to a consider-  
able degree of stone, or, more precisely, brick  
buildings, while the old parts of the town are  
built up exclusively of spruce wood.

[363] Both the old and the new town have been  
planned regularly. The streets are straight,  
level and wide, in most cases planted (although  
quite sparsely) with trees. There are often  
small gardens near the houses.

361 The wooden houses of Vernyy, which look  
342 like Russian huts with wooden roofs, are almost  
all cold, first of all because they are caulked  
up not with moss (1) but with hay, which /421/  
partly rots, and is partly dragged apart by the  
birds, for which reason cracks are always forming  
in the walls.



## [Vernyy]

RL1

361

342

1. In Russia, as we know, a special kind of moss is used for this purpose, which is called kukushkin len (cuckoo flax).

Secondly, the wooden floors and ceilings, as they shrink, acquire cracks, which also admit the cold. In addition the inhabitants do not know the use of double windows in winter.(1)

1. One must add the danger of fire to the inconveniences of the wooden structures. In 1871 there were three fires in Vernyy with losses figured at 3,462 rubles, 70 kopecks.

361

The number of buildings in Vernyy are as follows:

| <u>Types of buildings</u> | <u>Stone</u> | <u>Wood</u> |
|---------------------------|--------------|-------------|
|---------------------------|--------------|-------------|

[368]

|              |   |   |
|--------------|---|---|
| Churches (2) | 1 | 1 |
|--------------|---|---|

2. A cathedral is being built, for which the foundation is already laid.

|                           |     |     |
|---------------------------|-----|-----|
| Mosques                   | -   | 1   |
| Houses                    | 234 | 972 |
| Uninhabited buildings     | 4   | 9   |
| Stalls                    |     | 226 |
| Bins and Booths           |     | 164 |
| Eating establishments (3) |     | 21  |

[366]

3. Some of these are built of adobe clay and some of softened clay.

|                           |     |       |
|---------------------------|-----|-------|
| Mills                     |     | 62    |
| Total number of buildings | 239 | 1,456 |

## [Vernyy]

361 All the above figures are for 1871. In  
 1863 there were:

|                         | <u>Stone</u> | <u>Wood</u> |
|-------------------------|--------------|-------------|
| [368] Churches          |              | 1           |
| Houses                  | 1            | 678         |
| [366] Stores and Stalls |              | 55          |
| Mills                   |              | 32          |
| Totals                  | 1            | 766         |

Consequently, in a period of eight years the number of buildings in Vernyy more than doubled.

The number of inhabitants has increased in like proportion.

361 /422/ The town of Vernyy is remarkable  
 563 for the variety of its population. The majority of the inhabitants belong to the Cossack estate. They were the original settlers. After them come the Ukrainians, who arrived recently, and have settled in a special suburb south of the town. One should also add to the number of immigrants here a small number of Chuvash, Mordvinians, Cheremis and other nationalities from the Volga region.

In addition, Vernyy is populated by Tatars, who live in a separate suburb; Sarts, who have come from other towns in the Turkestan region (Auliye-Ata (Dzhambul), Chimkent, Tashkent and Kokand), and also from the Kashgar dominions; Kazakhs who have adopted a semi-sedentary life; Kalmyks who came from Kuldja after the Chinese massacre in 1864. Many of the Kalmyks have become Christians. They work in Vernyy primarily as unskilled laborers.

8:Kostenko 139-G-4,5 (1868-80)1880 RL1 Turkestar  
[Vernyy] RL1

- 361 There are also Chinese here who have come from  
563 the Celestial Empire on commercial business.  
Finally, there are Jews, also making their  
living in commerce.

361 Here is an inventory of the Vernyy po-  
162 pulation by nationality and estate:

| In 1871                                             |                | Male  | Female | Total  |
|-----------------------------------------------------|----------------|-------|--------|--------|
| Aristocracy                                         | Hereditary     | 109   | 46     | 155    |
|                                                     | Non-hereditary | 71    | 52     | 123    |
| Notable Citizens                                    |                | 8     | 5      | 13     |
| Secular Clergy                                      |                | 8     | 12     | 20     |
| Merchants                                           |                | 174   | 107    | 281    |
| Lower Middle Class                                  |                | 1,176 | 1,306  | 2,482  |
| Peasants                                            |                | 174   | 101    | 275    |
| Colonists                                           |                | 5     | 3      | 8      |
| Military Estate                                     |                | 2,512 | 250    | 2,762  |
| Cossacks                                            |                | 2,048 | 1,839  | 3,887  |
| Soldiers retired or on<br>indefinite leave          |                | 583   | 180    | 763    |
| Sarts                                               |                | 459   | 106    | 565    |
| Chinese                                             |                | 9     | 3      | 12     |
| Kazakhs                                             |                | 271   | 132    | 403    |
| Kalmyks                                             | Christians     | 91    | 52     | 143    |
|                                                     | Non-Christians | 107   | 81     | 188    |
| /423/ Persons not belonging<br>to the above estates |                | 187   | 93     | 280    |
| Transients with passports                           |                | 194   | 83     | 277    |
| Total                                               |                | 8,186 | 4,451  | 12,637 |

From this table it can be seen that 1)  
there is a considerable preponderance of the  
Russian population over the other nationalities;  
2) there is a considerable preponderance of  
males over females. For 100 males here, there  
are 54 females.

8:Kostenko 140-G-4,5 (1868-80)1880 RL1 Turkestan  
[Vernyy] RL1

361 In 1863 there were 4,322 men and 1,842  
162 women, totalling 6,164. At that time there were  
43 women for every 100 men.

Thus, although the population also doubled in the eight year period, the numerical proportion of men to women changed much less.(1)

1. According to the one day census, made on April 5, 1879 in Vernyy and the stations and suburbs belonging to it, the population of both sexes was 14,837, excluding the military, which numbered 3,586. Thus the total population of Vernyy, including the military, came to 18,423 persons of both sexes. The figure 14,837 is the sum of the following figures:

6,934, the population of both sexes in the new town.

2,230, in the Tatar suburb, in the pastures, in the Khokhlats suburb, in Great valley (Bol'shoi log), in Soroch'ye ostrova (Magpie island), in the prison, the hospital and the Kuznetsov brandy factory.

5,673, in the Great Almata station with the Little Almata settlement.  
In the first 3,505, in the second 1,868.

361 Concerning births and deaths in the town  
163 of Vernyy, we have the following data, which  
165 refer especially to the Russian population, which, as was said before, is considerably more numerous than the native.

| In 1871 in Vernyy: | Males | Females | Total |
|--------------------|-------|---------|-------|
| Births             | 308   | 288     | 596   |
| Deaths             | 263   | 220     | 483   |



8:Kostenko 141-G-4,5 (1868-80)1880 RL1 Turkestan  
[Vernyy] RL1

361 Thus the predominance of male births  
163 over deaths is 45, while the females show 68  
165 more births than deaths. The total figure for  
the predominance of births over deaths is 113  
persons of both sexes.

361 /424/ The number of deaths according  
165 to age are divided as follows:

| Deaths in 1871:                    | Males | Females | Total |
|------------------------------------|-------|---------|-------|
| From birth to 1 year,<br>inclusive | 99    | 94      | 193   |
| From 1 year to 5 years<br>of age   | 47    | 57      | 104   |
| From 5 years 10                    | 4     | 5       | 9     |
| From 10 to 15 years                | 7     | 2       | 9     |
| From 15 to 20                      | 2     | 2       | 4     |
| From 20 to 25                      | 22    | 6       | 28    |
| From 25 to 30                      | 16    | 6       | 22    |
| From 35 to 40 (sic)                | 8     | 6       | 14    |
| From 40 to 45                      | 9     | 6       | 15    |
| From 45 to 50                      | 8     | 5       | 13    |
| From 50 to 55                      | 2     | 2       | 4     |
| From 55 to 60                      | 6     | 4       | 10    |
| From 60 to 65                      | 4     | 4       | 8     |
| From 65 to 70                      | 4     | 4       | 8     |
| From 70 to 75                      | 5     | 6       | 11    |
| From 75 to 80                      | 3     | 1       | 4     |
| From 80 to 85                      | 3     | 3       | 6     |
| From 85 to 90                      | 1     | -       | 1     |
| From 90 to 95                      | -     | -       | -     |
| From 95 to 100                     | -     | 2       | 2     |
| Total                              | 263   | 220     | 483   |

000 Concerning religious belief, the dis-  
tribution is as follows:

8:Kostenko 142-G-4,5 (1868-80)1880 RL1 Turkestan

[Vernyy]

RL1

Concerning religious belief, the  
distribution is as follows:

Males Females Total

361

162

|                             |     |     |     |
|-----------------------------|-----|-----|-----|
| Roman Catholic              | 136 | 1   | 137 |
| Protestant                  | 22  | 2   | 24  |
| Moslem                      | 550 | 152 | 702 |
| Buddhist                    | 136 | 67  | 203 |
| Jewish                      | 14  | -   | 14  |
| Old Believers (raskol'niki) | 15  | 13  | 28  |

All the rest of the population is of the Eastern Orthodox faith.

361

241

The chief occupation of the inhabitants is agriculture. The types /425/ of grain grown here are spring and winter rye, wheat, oats, barley, millet and buckwheat. In addition potatoes are grown in considerable quantity.

| In 1871 there was: |        | chetverts sown | chetverts reaped |
|--------------------|--------|----------------|------------------|
| Rye                | spring | 249            | 2,922            |
|                    | winter | 498            | 1,754            |
| Spring wheat       |        | 1,937          | 19,022           |
| Oats               |        | 3,079          | 33,831           |
| Barley             |        | 420            | 1,881            |
| Buckwheat          |        | 23             | 191              |
| Potatoes           |        | 223            | 1,239            |

The grain is used for domestic consumption and is not exported abroad. A part of it is disposed of to the Kazakhs, however, and a part goes to the distilleries and breweries.

361

244

The residents of Vernyy are very active in kitchen gardening. Among their products there is a special kind of sweet melon planted with seeds from Kuldja, which is particularly worthy of note.

8:Kostenko 143-G-4,5 (1868-80)1880 RL1 Turkestan  
[Vernyy] RL1

361 It would be impossible to pass over  
231 another branch of Vernyy production, one which  
is very rare in Central Asia, namely, apiculture.  
(1)

1. In addition to Vernyy, apiculture  
is carried on in the Lepsinskaya station.

The raising of bees began here in 1857.  
In 1859 there were 254 hives, and in 1871 there  
were 75 apiaries and up to 1,456 hives. One  
should mention, furthermore, that 1869 and 1870  
were bad years for apiculture because of drought,  
which dried the flowers in the grass, and the  
trees, so that the bees had no food.

After agriculture the main branch of  
Vernyy production is livestock raising. In  
1871 Vernyy had the following number of animals:

|               |            |
|---------------|------------|
| Horses        | 3,611 head |
| Horned cattle | 2,266      |
| Sheep         | 729        |
| Pigs          | 449        |
| Goats         | 126        |
| Camels        | 88         |

Total 7,369

/426/ In 1862 there were only 4,460  
animals.

361 One may mention distilling, vodka making,  
438 leather and brick making among the large factory  
enterprises. The remaining industries are in  
the form of home industries.

The factories in 1871 were:

[Vernyy]

RL1

361 Type of Factory      Quantity of Production      Number of  
438                              Production in rubles      workers

|                  |    |              |         |     |
|------------------|----|--------------|---------|-----|
| [433] Distillery | 1  | 146,000 gal. | 171,000 | 145 |
| Brewery          | 1  | 5,700 gal.   | 1,540   | 5   |
| Leather          | 3  | 23,659       | 82,774  | 57  |
|                  |    | pieces       |         |     |
| Brick            | 11 | 520,000      | 7,800   | 52  |
|                  |    | pieces       |         |     |
| Vodka            | 1  | 5,500 gal.   | 7,524   | 6   |
| <hr/>            |    |              |         |     |
| Total            | 17 | -            | 270,638 | 265 |

361      The commerce of Vernyy is developing  
441 quite perceptibly, due to the favorable po-  
438 sition of the town at the junction of roads  
from Kuldja to Tashkent and to Kokand, and  
from Kashgar to Semipalatinsk. Formerly the  
caravans passed through Vernyy without stopping.  
In recent times they have begun to be unloaded  
for roadside sale. In addition, many merchants  
from Tashkent and neighboring dominions have  
come here purposely for continuous trade.

In the environs of Vernyy every year  
there is a considerable purchase of animals  
from the Kazakhs, not only for Tashkent and  
Kuldja, but also for Petropavlovsk, which is  
over 1200 versts away.

[366]      At the present time there are two ba-  
zaars in Vernyy: a large and a small one.  
The total number of stalls in 1871 came to  
390, whereas in 1863 there were only 50, and  
in 1859 about 20.

361      The trade in Vernyy is developing in  
438 proportion to the strengthening of tranquility



[Vernyy]

RL1

361 on the borders, and as friendly relations be-  
438 tween neighbors are confirmed. (1)

1. Here are the prices for certain articles on the Vernyy market:

361  
435 A kul' (mat bag) of rye flour (weighing 324 lbs) costs 4 rubles, 25 kopecks; a kul' of wheat flour weighing the same costs 4 rubles, 64 kopecks; For grinding rye or wheat they charge 2 2/3 kopecks; 36 lb of rice costs 2 rubles, 47 kopecks; 6 bushels (weighing 198 lb.) of oats costs 2 rubles, 84 kopecks; 36 lb. of hay costs 18 kopecks; 36 lb. of beef is 2 rubles, 13 kopecks; mutton is 1 ruble, 73 kopecks for 36 lb.; 36 lb. of cow butter is 12 rubles, 24 kopecks; fresh fish is 2 rubles, 3 kopecks for 36 lb.; 36 lb. of salt costs 70 kopecks; stearine candles are 17 rubles, 56 kopecks for 36 lb.; tallow candles are 5 rubles, 84 kopecks for 36 lb.; /427/ 6 ft. of short firewood costs 4 rubles, 13 kopecks; 3 1/4 gal. of wine costs 6 rubles, 55 kopecks; 3 1/4 gal. of alcohol is 13 rubles, 11 kopecks; 36 lb. of copper is 10 rubles, 20 kopecks; 36 lb. of iron bars costs 4 rubles, 70 kopecks.

361  
465 The daily wages of a worker are: on foot, 35 kopecks; with a horse, 1 ruble, 10 kopecks; with a pair of oxen, 1 ruble, 75 kopecks.

361  
871 /427/ Education in Vernyy has made certain advances. Here there are the following schools and educational institutions:

1) elementary school in Almata station,

8:Kostenko 146-G-4,5 (1868-80)1880 RLI Turkestan  
[Vernyy] RLI

361 at which 175 boys and 39 girls are enrolled.

871

2) elementary school in the Almata settlement, where 45 boys are enrolled.

3) a Moslem school in the Tatar suburb, with 40 pupils, taught by a mullah.

4) a trade school with 21 pupils, who learn various trades in addition to reading and writing.

5) a school of gardening with 21 pupils, who study with an experienced gardener from the Crimea.

6) A classical preparatory school for girls.

7) A classical preparatory school for boys.

Children of the privileged estate as well as the Cossack estate may enter the elementary schools and the trade school, although the number of the former is not large.

361

217

In 1878 at the Military Club quite a good library was established, which now contains 2,000 volumes on various subjects. There is a marked trend among the population to use books from this library. From August 5, 1878 to April 5, 1879, i.e., in a period of 8 months, there were 1,474 recipients to whom 2,749 books were distributed.

## Kuldja

361 The town Kuldja discussed here is also  
133 called "Old Kuldja" or "Taranchi Kuldja", as  
distinguished from "New Kuldja" or "Chinese  
Kuldja" which was destroyed in 1866, and was 35  
versts southwest of the old town. Old Kuldja  
is situated in the broad valley of the river  
Ili, on its right bank, 3 versts from the river.  
Near Kuldja the Ili flows between wide banks,  
a broad and well-watered river. The right  
bank is steeper than the left both here and  
along the entire course of the river. Its  
width is about 136 feet. It is crossed by three  
ferryboats, maintained by a Russian businessman.  
It flows so swiftly, especially when there is  
a wind, so that the crossing is slow. The  
river freezes over 60 days a year, from the  
end of December to the end of February. Wood  
has long been floated down the Ili from the  
upper reaches to the middle course of the river.

[134] The soil in the environs of the town is  
132 sandy loam and very fertile. The climate of  
361 Kuldja is warm, healthy and pleasant. Although  
the summer heat here goes up to 41° centigrade  
in the shade, the heat is modified considerably  
by the summer rains. Because of the spring  
rains, grain takes root in the environs of  
Kuldja even without watering. The winters here  
are uniform, and the snow remains on the ground  
up to a month and a half. The cold in winter  
reaches 32° centigrade.

The Kuldja valley is protected by high  
mountains from all sides except the west, and  
apparently this fact goes far to explain the  
moderateness of the climate, which notwithstand-  
ing, permits the growing of delicate trees and

361 fruit, thanks to the southern position of the  
132 country. Thus peach trees, apricots, pomegra-  
[137] nates, vineyards, apples, pears and mulberry  
trees grow in the gardens of Kuldja.(1)

1. Footnote lacking.

All these fruits are small, however, and wild, for want of care. In Suidun (Sui-ting) which is forty versts west of Kuldja, the fruit is incomparably better, because when the Russians came there, the natives began to graft the Suidun fruit trees with the Kuldja ones. Even cotton plants grow in the environs of Kuldja, but their produce is limited because of the lack of enterprise. In Kuldja apricots ripen in the second half of June and peaches at the end of July and the beginning of August.

The prevailing wind is western, that is, from the lower reaches of the Ili. This wind brings humidity and rain with it.

361 Kuldja has a remarkably diversified  
563 population. Here, as in all of the Ili valley in general, the most different nationalities are mixed together. Until the beginning of the 1860s, the government /429/ belonged to the Chinese, who dominated the more numerous Dungan and Taranchi peoples.

Conscious of their superiority over the natives, and distinguished by a markedly proud and arrogant character, the Chinese government and officials did not restrain themselves in ways of expressing their sovereignty. The people were overburdened with various taxes. In addition, the inhabitants of the Ili province



[Kuldja]

361 were obliged to maintain at their own expense  
563 the numerous herds of the Chinese Emperor. The property of the population was not safeguarded in any way. If something was pleasing to a Chinese official he took it without any discussion. The same thing happened if the official found the wife or daughter of a Dungan or Taranchi attractive. In addition to all this, the people also suffered other kinds of humiliation. When a person of another nationality met a Chinese, he had to stand if he was sitting, or dismount from his horse, if he were riding. This chain of insults, humiliations and affronts could no longer be born with patience. The Dungans and Taranchi revolted and had a terrible accounting with their oppressors. The central Chinese government, being powerless, remained a non-participating observer of the massacre and the loss of her provinces.

The Dungans, having thrown off the yoke of the Chinese, soon yielded the rule of the Ili province to the Taranchi.

563 The origin of the Dungans is unsolved.  
173 The coming of this people into their present abode is lost in the mists of time. There is a tradition in Kuldja that the Dungans came here with Timur and that this hero, when he married a Chinese princess, received the Ili province as a dowry from the Chinese Emperor. The followers obeyed the example of their leader and also married Chinese girls. Later, when Timur went on his way these followers remained and received the land as a gift, as a result of which the Dungans also consider themselves its rightful rulers.

[Kuldja]

563

177

Having lived in the midst of Chinese civilization and in Chinese surroundings, the Taranchi, both in Kuldja and in other towns in the Ili province, have taken over very much from the Chinese. Their wives walk about the streets with their faces uncovered, in spite of the strict precept of the shariat to cover the face with a thick veil. In the houses, a somewhat improved furnishing has been introduced: plank beds have been put up in the rooms, tables have been added, stools, and even easy chairs of the simplest construction. Also in matters of dress the Taranchi do not hold strictly to the precepts of the Koran, and they have learned to change the wide and awkward khalat for the shorter and more convenient kaftan from time to time. In addition, the Chinese taught the Taranchi the use of coal for fuel and factory production, etc., etc.

[346]

The Taranchi are the predominant population of Old Kuldja. This is also why the appearance of the town is not purely Chinese in character. It is notable that the two main mosques in Kuldja are built in a pure Chinese style, while the Chinese idol temple looks like the lowest sort of hovel.

361

342

There are a very few buildings left in Kuldja built of fire brick with ornamental figures, and with tile roofs. These were already built by the Chinese. Almost all the houses are adobe, /431/ with roofs made of reeds, squat, dark, unsightly, a type which is common among the buildings of the Moslems in Central Asian towns.

361

In the town are two bazaars: the Taranchi

• In the town are two bazaars: the Taranchi  
 361 one (in the fortress), and the Chinese (in  
 366 the outskirts). The bazaars differ from the  
 Central Asian ones in that the stalls are some-  
 what more roomy and counters have been installed,  
 which obstruct the entrance and divide the in-  
 terior premises from the buyers. The bazaar  
 streets are not covered above, as a result of  
 which they are not protected from rain or heat.  
 In the Chinese bazaar women often trade in the  
 stalls, and here occasionally one sees flowers,  
 a purely Chinese feature, since in the Central  
 Asian Moslem towns the sale of flowers would  
 be considered the height of absurdity.

[265] In the Chinese part of town there are  
 several restaurants at the bazaar in which  
 those who wish can eat their fill for about  
 20 kopecks; the hungry man gorges himself on  
 sweets. In these restaurants a remarkable  
 variety of dishes is prepared. In order to  
 enter a restaurant one must first pass through  
 the kitchen, which is directly on the street  
 to arouse the olfactory senses of the passer-by.  
 In spite of the fact that the kitchens are kept  
 very tidy and the preparation of the food  
 is quite clean, a sharp and suffocating smell  
 announces the presence of a restaurant at quite  
 a long distance, and a European must have very  
 strong nerves to bear this smell for very long.

[363] The main streets in town are paved with  
 [312] small stones. Aryks are laid out among them,  
 nicely laid with brick. On the whole, the town  
 is miserable and dirty, and the Chinese section  
 is particularly dirty. However the movement  
 of people is greater in the Chinese section,  
 while in the Taranchi bazaar the staid Moslems  
 sit sedately in their booths, yawning and

361 shooting away the flies with a special instru-  
366 ment, a whisk made of hair, attached to a  
handle. In the Chinese bazaar there is con-  
stant movement, bustle and noise. The vendors  
of wares cry out and invite the customers in.  
Hordes of children some half-naked, some com-  
pletely naked, scurry back and forth.

In a group of men the Chinese women  
stand out in their original costumes, on their  
tiny misshapen, squeezed little feet, on which  
they walk with difficulty, as though on stilts,  
tottering sideways.

/432/ With every step one runs into  
vendors, carrying all their goods in one hand,  
and charging two or three kopecks for it. Here  
is an unbelievably dirty urchin holding a piece  
of mutton on his finger, yelling with all his  
might, announcing his wares../sic/

The greatest crowding, noise and throng  
takes place in the so-called row of eating  
houses, where various food is sold. A beggar  
can satisfy his appetite for some three or  
four kopecks here. Having satisfied their  
hunger, Chinese beggars lie down somewhere in  
the shade along the booths and spend the whole  
day doing nothing.

361 Trade at the Chinese bazaar is divided  
443 into three categories:

1) The permanent trade, which is carried  
on in booths, and in which the more valuable  
articles are sold: mats, cotton prints, tea,  
sugar, iron, etc. 2) Mobile trade, on small  
tables set up in front of the booths. Here  
the articles sold are already cheaper: ordinary



361 soap, mirrors, wooden combs, dirty tobacco,  
443 needles, handfuls of two Russian candies, etc.  
These wares are gathered up at night and spread  
out again in the morning. 3) Hawking, carried  
about in baskets or simply in the hands. To  
this category belongs the sale of eggs, fruit,  
birds, etc.

There are practically no proper goods in  
Kuldja now. Up until 1866 one could find Chi-  
nese silk textiles, porcelain articles, and  
precious stones here. Now decent textiles and  
porcelain have gradually become an archeological  
rarity and are much more expensive.

After our occupation of Kuldja a special  
article of trade were the Chinese "burkhans"  
(small copper or cast iron representations of  
gods). But even the burkhans have all been sold.

361 This town, which is dirty and unattractive  
364 from the outside, appears even filthier inside,  
that is, in the courtyards and the houses. The  
courtyards are filled with every sort of refuse,  
and in the houses the dirt and disorder is be-  
yond imagination. Even the lodgings of the rich  
and those who are comfortably well off suffer  
from the absence of light, ventilation and clean-  
liness. In addition the Chinese houses are dis-  
tinguished by some sort of a special sharp odor,  
peculiar to them.

/433/ Of the public buildings in Kuldja,  
in addition to the two mosques, mentioned above,  
the Chinese temple of idols is worthy of mention.  
The entrance to the temple leads through several  
dirty courts. In the front court in a dark hovel  
is the school where the children gather to study

<sup>2</sup>[See category 116, p. 151 - Analyst]

341 the laws of Confucius. Each lad has a book in  
346 his hand, but they all study together, shouting,  
similar to the way it is done in Jewish and  
Moslem schools.

The chapel itself is housed in a dark but quite spacious room. The furnishings are strongly reminiscent of a Catholic church. By the front wall there is a large altar, set with various viands, church lamps and vessels from which smoke issues forth. Behind the altar as well as along the side walls there are images of a dragon. The figures of saints are distinguished by their corpulence and rotundity.

Flags are hung along the walls like banners.  
788 Finally, bells are hung up near the altar. The divine service is carried out by a dirty and ragged personage, who, with a bundle of smoldering candles in his hands, and accompanied by measured beating of the bells, makes endless bows, to the ground and halfway to the ground as he approaches and retires from the sacrificial table or altar.

On important occasions, instead of spoken prayers they burn little pieces of paper with written prayers or wishes, in the belief that prayers born up in this manner reach God more quickly. (1)

1. There is still another original way of praying. They fasten a small piece of paper to a wheel, with a prayer written on it. The wheel turns about quickly, and each turn of the wheel is considered as a whole prayer, separately uttered.

361  
795 Among the Chinese of Kuldja there are about eighty persons who are Christians and call themselves Catholics. They have a small church in the form of a chapel, located on the edge of the town. Inside the chapel is a lithograph picture of the Mother of God, the Crucifixion, two copper candlesticks and a Latin bible.

In general the Kuldja "Catholics" are very insecure in the foundations of their faith. They wear crucifixes around their necks, and read prayers /434/ in Latin. When they appear before the authorities with a plea they set their crucifixes outside.

In the houses of the Kuldja Catholics one sees on the walls an image of the cross instead of icons. In addition, one may also see from time to time rosaries with a crucifix, or a palm on which a crucifix hangs.

[797] Christianity was brought to Kuldja by French missionaries, who came here from Peking.

361 Here are the statistical data for the number of houses and population in Kuldja. In 1872 there were in Kuldja:

|       |                           |       |
|-------|---------------------------|-------|
| [346] | Eastern Orthodox Churches | 1     |
|       | Roman Catholic Churches   | 1     |
|       | Chinese temples of idols  | 2     |
|       | Mosques                   | 36    |
|       | Houses                    | 1,258 |

Total number of buildings 1,298

361  
162 The population of Kuldja divides according to peoples and estates in the following manner.

361

1) Russians Males Females Total

162

385

|                         |     |   |     |
|-------------------------|-----|---|-----|
| Hereditary nobility     | 6   | 4 | 10  |
| Non-hereditary nobility | 12  |   | 12  |
| Monastic clergy         | 1   |   | 1   |
| Lower middle class      | 19  | 7 | 26  |
| Peasants                | 9   | 4 | 13  |
| Military                | 714 |   | 714 |
| Cossacks                | 257 |   | 257 |

2) Natives

|                         |       |       |       |
|-------------------------|-------|-------|-------|
| Taranchi                | 2,083 | 1,882 | 3,905 |
| Dungans                 | 202   | 206   | 406   |
| Chinese                 | 976   | 776   | 1,752 |
| Other nationalities (1) | 370   | 225   | 595   |

Total 4,649 3,044 7,693

1. Here belong Kalmycks, Torgouts, Manchus, Kazakhs, Afghans and Sarts, immigrants from Turkestan and Kashgar.

/435/ The division of the population of Kuldja according to religious belief is as follows:

|                  | Male  | Female | Total |
|------------------|-------|--------|-------|
| Eastern Orthodox | 1,013 | 14     | 1,027 |
| Catholics        | 72    | 71     | 143   |
| Lutherans        | 3     | -      | 3     |
| Moslems          | 2,655 | 2,253  | 4,908 |
| Pagans           | 906   | 706    | 1,612 |

4,649 3,044 7,693

361

The productivity of Kuldja is not great.

433

The recent troubles and unrest which have torn



361 the Ili province have slowed down the useful  
433 activity by the population considerably, and  
they are now beginning to breathe easily and  
recover.

361 The number of booths in the town is con-  
438 siderable: there are 650. The amount of wares,  
439 however, is insignificant, and is limited to  
the absolute needs of the population. The more  
important trade is carried on by Sarts from  
Tashkent, Kokand and Kashgar, and Tatars from  
Vernyy and Kopal. The chief articles of import  
are mats and khalats (long cloaks) from Kashgar  
and other Moslem towns, inferior types of cotton  
prints, nankeen, calico, plush, broadcloth and  
metal objects from Vernyy and Kopal, and tea  
from Urumchi and China proper. In exchange for  
these products they export sheep (mostly from  
Kashgar), dressed lamb skins, raw hides, pot-  
tery wares, apples and apricots, fox pelts,  
young staghorns. These last are sold very  
profitably through Kyakhta by the Chinese and  
are used by them as a medicine against impotency.

361 The factory and craft industries are even  
433 more insignificant than the trade. Here is a  
list of the largest industries:

| Types of factories<br>and workshops | number | sum of pro-<br>duction in<br>rubles | number<br>of<br>workers |
|-------------------------------------|--------|-------------------------------------|-------------------------|
| Oil manufacturing                   | 10     | 12,000                              | 78                      |
| Paper mill                          | 4      | 500                                 | 24                      |
| Cast iron foundries                 | 5      | 600                                 | 20                      |
| /436/ Pottery                       | 2      | 960                                 | 6                       |
| Dye works                           | 1      | 300                                 | 5                       |
| Vermicelli makers                   | 3      | 101                                 | 6                       |
| Total                               | 25     | 14,461                              | 139                     |

361  
241 Few of the population worked in agriculture in the past because many hands were taken away for the forces of the Sultan's armies. Since 1872 the population has entered actively into the cultivation of the land, being free of recruitment and having no obligations to the soil.

The wheat harvest here has only a 30-fold yield. (1)

361  
435 1. In 1872 prices in the Kuldja market were as follows:

Wheat in ordinary times costs 7 to 8 kopecks for 36 lb., but in 1872, because of military activities, disturbance, and the large number of military personnel supported in 1871, the price went up to 1 ruble, 80 kopecks. After that ordinary prices were 15 kopecks for rice, 15 kopecks for millet, 15 kopecks for barley, 4 kopecks for clover for 36 lb.

One hundred eggs cost 30 kopecks. 36 lb. of beef and mutton varies from 70 kopecks to 2 rubles, 40 kopecks. Before Kuldja was taken a hen cost 30 kopecks, afterwards the price rose to 8 kopecks. A pound of butter costs 30 kopecks. 36 lb. of tallow candles cost 5 rubles, the average cost of sugar is 30 rubles for 36 lb. Ordinary tea is sold for 1 ruble, 50 kopecks a pound.

A piece of matting 42 ft. (18 arshins) long costs from 60 to 70 kopecks. Russian cotton print material is sold at 22 kopecks for 2 ft. (one arshin).

[Kuldja]

RL1

361  
435

Tent cloth is sold at 30 kopecks for 2 ft. (per arshin) and calico for from 25 to 35 kopecks for 2 ft. (one arshin).

A cow costs from 16 to 25 rubles.

A horse costs from 20 to 60 rubles.

A sheep costs 3 rubles and a bull from 25 to 40 rubles.

A beam of wood 14 in. (8 vershoks) in diameter and 14 ft. (2 sazhen's) long costs 2 rubles. A board 14 in. (8<sup>1</sup>/<sub>2</sub> vershoks) wide and 6 ft. (2<sup>1</sup>/<sub>2</sub> arshins) long costs 10 kopecks. A board 7 ft. (3 arshins) long and 14 in. (8 vershoks) wide costs 50 kopecks.

Fire brick costs 2 rubles a thousand, and sun-dried brick 1 ruble 60 kopecks. An unskilled workman is paid 15 kopecks a day; a worker with a horse receives from 40 kopecks to 1 ruble daily.

361

871

Education in Kuldja is shown by the following figures for schools and the number of pupils enrolled in them:

|                              | No. schools | No. of pupils |       | Total |
|------------------------------|-------------|---------------|-------|-------|
|                              |             | Boys          | Girls |       |
| At the Chinese temple        | 1           | 25            | -     | 25    |
| At the great Moslem mosque   | 1           | 60            | 10    | 70    |
| At the houses of the mullahs | 4           | 82            | 21    | 103   |
| Total                        | 6           | 167           | 31    | 198   |

/437/ The population of Kuldja has quite a gentle and peaceful character.

The town of Samarkand

361

Samarkand is situated at  $39^{\circ}38'50''$  latitude north and  $36^{\circ}57'$  longitude east ( $67^{\circ}$  east of Greenwich), and is the administrative center of the Zeravshan okrug. This town is set out 6 versts south of the Zeravshan river and the gardens and fields belonging to the town are irrigated by the waters of the river.

The foundation of the town, according to tradition, is ascribed to an Arab sheikh, whose lust for conquest led him to the rich valley of the river Sogda (Zeravshan) in the middle of the fifth century B.C. At that time the town was called Marakanda. The armies of Alexander the Great came as far as this, and the residents of the town showed such strong resistance that, according to tradition, it was burned to its foundations after it was taken. Afterwards it was soon rebuilt and fortified by the slave of Alexander of Macedonia, Samar, in honor of whom it received its name, and then became the capital of Sogdiana, one of the provinces formed on the ruins of the Alexandrian monarchy. The conquest of the region by the Greeks made it possible for Greek civilization to penetrate far into Central Asia, and even now Graeco-Bactrian coins are found in the ruins of ancient cities, lying in the basin of the Amu-Darya.

The Arabs brought a new religion and civilization into their conquered lands. Genghis Khan conquered Samarkand at the beginning of the thirteenth century, and Tamerlane chose it as the capital of his broad empire and thought of making it the first city of the



8:Kostenko 162-G-4,5 (1868-80)1880 RL1 Turkestan  
[Samarkand] RL1

361 world. For one hundred years Samarkand was the seat of broad scholarly, administrative and commercial activity, and contained over 150,000 inhabitants. The massive remains of ancient buildings testify even today to the past glory of this city. The new (Moslem) town is not strikingly beautiful. Like all other Central Asian towns, it is made up of narrow crooked streets, lined with clay walls, ugly squat little houses, miserable small stalls similar to dog kennels, etc. etc.

361 /438/ The pleasantest place in town is  
346 the Rigistan - a small town square, which is formed by three ancient mosques and medresses, situated perpendicular to each other: the Tillya-kari (i.e., gold) medresse, the Shir-dar (named for the mosaic figures on the front of two animals resembling lions; the Persian word for lion is shir, and the Ulu-begi. This last building was once famous for its seat of learning and its observatory, but now it has suffered much from the ravages of time and earthquakes.

361 In the eastern section of Samarkand an  
764 ancient building of Persian architecture is to be seen, known by the name of Gur-emir (the tomb of the emir), and containing the tomb of Timur. This mausoleum is crowned by a cupola which looks like a truncated melon. Along the sides there were two minarets, but one recently collapsed. The interior of the building is octagonal and consists of two rooms. The floors are laid with white marble, and the walls are covered with graceful azure arabesques and with quotations from the Koran in gold. The tomb of Timur is made of dark green jasper, and has the shape of a truncated pyramid, about

8:Kostenko 163-G-4,5 (1868-80)1880 RL1 Turkestan

[Samarkand]

RL1

361 three feet wide and six feet long, turned with  
764 the foundation uppermost. (1)

1. This stone constitutes a remarkably large single piece of nephrite.

This stone was split in two while in transport, after the conquest of Samarkand by Shakh-Nadir. Next to the tomb of the Emir are tombs of his teacher and various other members of his family. All these tombs are enclosed by a carved marble grating. By a narrow staircase one reaches the dark vault, which is also decorated with arabesques and on the floor of which there are the tombstones in the same order as they are placed up above. The copy of the Koran copied by Osman himself (the third Caliph of the faithful) was preserved in this underground vault, which still show traces of the Caliph's blood, for he was killed apparently while he was working on it. This historical document was sold for 100 rubles by Samarkand mullahs when the Russians took the city, and was placed in the Imperial Public Library in Petersburg.

361 /439/ The most interesting of the  
346 monuments of the past are the ruins of the Bibi-Khanum mosque, which was built by one of Timur's wives, the Chinese princess Khanum. The best artists and architects were engaged for the erection of this building, which is imposing in its proportions and magnificence. This temple occupies a large area, and consists of three mosques, connected with each other by a square structure in which the cells and the auditorium of one of the largest medresses are located. The main entrance gates were at one time cast in bronze and covered with

• 361 inscriptions and arabesques. Later one of the  
346 impecunious rulers of Bukhara had the gates  
melted down for coins. With the passing of  
time the walls of the building have cracked  
and fallen into ruin in many places. The  
western cupola is the best preserved part.  
Here the walls are covered with tile mosaics  
which are strikingly colorful, and in addition  
the design has been made very artistically and  
shows highly original taste. In some places  
the azure and gold are as fresh as though they  
564 had been put on the walls only recently. In  
the middle of the building is a huge table  
of white marble on nine short legs. This  
table is turned toward the window behind which  
was the enclosed place of Timur's wife - Khanum.  
On the table lay a huge Koran, on pages of  
parchment, so that the wife of the terrible  
conqueror could read it from her window. Not  
far from this building they show the tomb of  
the founder herself, Khanum. But this tomb  
is scarcely remarkable, being a formless pile  
of ruins.

361 Not far outside the town are the extensive  
ruins of the summer palace of Timur, the Khoz-  
reti-Shakh-Zinda, where the former rulers of  
Samarkand went to worship, and then made their  
triumphal entrance into the town. Samarkand,  
like most of the Central Asian towns, is en-  
closed by a wall, which is 13 versts in length.  
The town has quite a regular square shape, on  
the western side of which is an extensive  
citadel, which itself is enclosed by a wall  
which is 8 feet ( $3\frac{1}{2}$  arshins) high by  $10\frac{1}{2}$  feet  
( $1\frac{1}{2}$  sazhen's) at the base. The walls are  
crenelated, and have flanking projections.  
This citadel is the most extensive in all of

[Samarkand]

RL1

36/ Central Asia. The circumference of the walls is  $2\frac{1}{2}$  versts, and the interior area occupies about 10 square versts. /440/ The Russian population lives in the citadel, and here also is the Russian church, which is nicely finished on the inside. Also in the citadel is the extensive court of the Emir, transformed into a hospital when Samarkand was taken. In this palace is the very famous stone said to be the throne of Timur. This stone is called kok-tash.  
(1)

1. Kok or kuk in Turkic means blue, green and grey.

It is set on a terrace bordered by an inside square court, which is paved by fire brick. The stone is greyish in color with dark veins. It has rather considerable dimensions, hewn in the shape of an oblong parallelepiped and decorated with carving. The rulers of Bukhara sat upon this stone when they took the reins of government into their hands.

Formerly there was a remarkable library in Samarkand, housed in a special building. The Armenian scholars believe that it contained a large collection of ancient Armenian books. But both the library and its building have disappeared without trace, as well as the Kalinder-khany, institute of higher learning, famous in its time, and the observatory Mirza-Ulugbegi. North of Samarkand, in the direction of the Zeravshan, there is an extensive area which is covered by the ruins of an ancient city and is now called Kala i Afrosiab (the fortress of Afrosiab).



361 The basic population of Samarkand is  
563 Tadzhik, a people of Iranian provenience, and  
after them come the Uzbeks. The Jews, whose  
houses here number up to 300, live in a special  
quarter, as they do in many other towns in  
Central Asia, and this quarter is distinguished  
for its extreme dirtiness. In addition one can  
meet Kipchaks, Arabs, Persians, Gypsies, Afghans  
and Hindus on the streets of Samarkand.

361 Samarkand carries on quite a large trade  
435 in cotton, silk, wheat and rice, and also in  
439 knives, fruit, horses, sheep and donkeys. Wheat,  
rice and silk go primarily to Bukhara; cotton  
travels through Tashkent to Russia. Excellent  
fruit is imported here from the Bukharan pro-  
vince of Shakhriyabs, south of Samarkand, as  
well as pomegranates and pomegranate cork, used  
for dye. Wheat and silk textiles are also im-  
ported from there. /441/ Salt is imported  
from the Hissar province which is famous for  
its good quality.

361 The total number of houses in Samarkand  
is 4,411, of which 201 are Russian, and the  
rest are native houses.

[162] There are 30,530 native inhabitants of  
Samarkand, and 5,380 Europeans, making a total  
of 35,910 persons of both sexes.

361 The industry of Samarkand is shown in  
438 the number of factories, machine and handi-  
366 craft workshops, stalls and other industrial  
and commercial undertakings, which are in the  
native part of town.

8:Kostenko 167-G-4,5 (1868-80)1880 RL1 Turkestan  
[samarkand] RL1

361

Types of factories, plants and other  
438 undertakings: (1)

316

1. According to evidence of Mr. Virskii,  
in Turkestanskii ezhegodnik (Turkestan  
Yearbook), IV, 1876.

a) Manufactories Number

|                              |    |
|------------------------------|----|
| Cast-iron foundry            | 12 |
| Soap boiling and fat melting | 34 |
| Leather                      | 30 |
| Pottery                      | 37 |

b) Machine manufacture

|                                                                                                      |     |
|------------------------------------------------------------------------------------------------------|-----|
| Taffeta                                                                                              | 7   |
| Mats                                                                                                 | 188 |
| Cheap striped cotton                                                                                 | 17  |
| Silk scarves                                                                                         | 3   |
| 'Alacha' /silk or halfsilk Turkish or<br>Persian fabric/                                             | 4   |
| 'Adryas' /Bukharan and Persian halfsilk<br>fabric with bright designs<br>against a plain background/ | 27  |

c) Workshops and other undertakings

|                                 |     |
|---------------------------------|-----|
| Carpenters                      | 42  |
| Turners and Cabinetmakers       | 11  |
| Weaving looms                   | 7   |
| Dye works                       | 42  |
| Bootmakers                      | 162 |
| Saddle makers                   | 25  |
| Gold and silver work            | 23  |
| Makers of two-wheeled carriages | 23  |
| Horsehair ropes                 | 17  |
| Dye works for wood              | 15  |

8:Kostenko 168-G-4,5 (1868-80)1880 RL1 Turkestan  
[Samarkand] RL1

|     |                                                                                                                                        |       |
|-----|----------------------------------------------------------------------------------------------------------------------------------------|-------|
| 361 | Wooden combs                                                                                                                           | 7     |
| 498 | /442/ Water smoking pipes                                                                                                              | 8     |
|     | Tailor shops                                                                                                                           | 20    |
| 366 | Copper wares                                                                                                                           | 6     |
|     | Smiths                                                                                                                                 | 56    |
|     | Wattling and chiy (rush) weaving                                                                                                       | 12    |
|     | Silk winding                                                                                                                           | 15    |
|     | Sesame oil manufacturers                                                                                                               | 23    |
|     | Barbers                                                                                                                                | 20    |
|     | Bakers of flat cakes                                                                                                                   | 33    |
|     | Candy makers                                                                                                                           | 7     |
|     | Shops making pilaf and pil'mene                                                                                                        | 108   |
|     | Tea shops                                                                                                                              | 30    |
|     | Commercial baths                                                                                                                       | 7     |
|     | Brick sarais (ovens)                                                                                                                   | 4     |
|     | Stalls at the bazaars                                                                                                                  | 712   |
|     | Bazaar places for traders                                                                                                              | 270   |
|     | Various small stalls (dishes and utensils, horse trappings, clothing, iron, salt, dyes, cast iron, knives, wooden hoes, kettles, beef) | 1,085 |

One should note that not all the factories and other undertakings mentioned here have the same arrangement as those in European Russia. These are no more than cottage industries, the trade of which is decidedly insignificant. The machines in all these undertakings are the most primitive, and there are no special accommodations in any of them. In the same hut where the proprietor lives he produces his wares. The figures on the number of the above undertakings certainly change often, if not every day.

Khodzhent (Leninabad)

361  
103 The residents of Khodzhent consider their town the oldest of all the towns in Central Asia, since it was founded according to legend by the daughter of Adam, whose name was Khodzhyanda. As a result, say the natives, the town was given the name of Khodzhent.

According to the explanation of some natives, who also consider Khodzhent one of the oldest towns in Central Asia, the /443/ town received the name of Khopchyan (from the two words khop and chyant) because it was built in a beautiful spot, and this is expressed in the words khop and chyant (very nice, beautiful). Later this was changed to Khodzhent. There also exists a third explanation for the name of Khodzhent; saying that it is a compound of the words hodja and kent, i.e., the village of hodjas. For in the town there are extremely many 'aksiyaks', men of the white bone (aristocracy), that is, hodjas.

361 Khodzhent, together with Ura-Tyube, Dzhizak and their regions, have always been a separate dominion, administered from time to time by independent begs. One of these, Ak Buta beg (Uzbek by birth), who ruled Khodzhent at the beginning of the eighteenth century, was particularly important. He was the first to reinforce the town, he built a citadel and divided the town into twenty-four wards, Gul'-bakh, the place of residence of the begs, was built by Shadman beg, born in Tashkent. Later, at the beginning of the present century, Khodzhent was taken by the ruler of Kokand, Alim Khan, and from that time it lost its



8:Kostenko 170-G-4,5 (1868-80)1880 RL1 Turkestan  
[Khodzhent] RL1

361 independence, being alternately under the rule of Kokand and the Bukharans until it was conquered by the Russians.

Although after he took Khodzhent, Alim Khan also conquered Tashkent and had a universal census taken there, this was never done in Khodzhent.

Khodzhent spreads out along the Syr-Darya river, which borders the town from the north and northwestern sides, and the town is surrounded from the east, south and southwest by gardens and plowed fields which take up a huge area. To the southwest they spread out approximately 6 to 7 versts, to the south 2 to 3 versts, to the east 7 to 8 versts. The town, which has a circumference of about 12 versts, is shaped like an irregular polygon, narrow in the middle part. The eastern half is much larger than the western. The town is surrounded on three sides by a double wall, and on the Syr-Darya side with a single wall, and it has eight gates. On the eastern side of the town are the Kalinau, Kazy and Kokand gates, and to the south are the Chervak, Chuyanchi, Char-Chrak and Machet'-Saur gates. There are no gates on the western /444/ side, and on the north the Yange-Darvuaza gate opens toward the Syr-Darya. There are many other small exits cut through the walls in addition to these gates.

As was mentioned above, Khodzhent was divided by Ak Buta Beg into 24 mahalas or wards, which were later subdivided into 80 mahalas. This is the present number of mahalas. Outside the town are 6 mahalas: 1) Undzhi,

- 36/ 2) Ruman, 3) Kulangyr, 4) Sheikh Burkhan, 5) PUNCHI-kur, 6) Gava or Kuruk, which are named after the aryks of greater or lesser importance which irrigate their plowed lands and gardens. These mahalas are formed from the outskirts of town which are laid out in gardens. Here part of the inhabitants live permanently and part move out from the town only for the summer.

Khodzhent is divided into two districts: Rozak on the west, and Kalinau on the east. The border line between them is taken as the aryk Mazar, which enters the town between the Chervak and Chuyanchi gates and flows into the Syr-Darya near the Kalendar Khan mahala. The town is thus divided into two parts by this aryk. In one part, the Razak district, there are 2,800 dwellings together with the suburb mahalas Iqva and Kuruk. In the other district of Kalinau, there are 3,000 dwellings including the remaining suburban mahalas. Calculating an average of 5 persons per house, one may infer that there are about 14,000 persons in the Razak district, and about 15,000 in the Kalinau district. Thus in the entire town of Khodzhent there are about 29,000 inhabitants. They are almost all Tadzhiks, except for about 100 Uzbeks, 50 Kashgarians, 30 Jews and 7 Hindus.

36/ In Khodzhent there are many gardens in addition to those which surround it from the outside. It is calculated that 733 tanaps (a tanap is 0.45 acres) in Khodzhent are in gardens. There is a particularly large number of gardens in the western part or district of town, Razak, which is larger in area than the Kalinau district although it has a smaller

361 population. In the Kalinau district the po-  
247 pulation is more densely settled as a result  
of the fact that the largest of the two town  
bazaars is located there, and therefore prac-  
tically all the trading estate lives /445/ in  
that district. In the Razak district the in-  
habitants work more in gardening.

361 Of the town buildings in Khodzhent,  
346 three medresses of fire brick are particularly  
remarkable. One was begun by Ak Buta Beg, who  
was mentioned above, and finished by his wife  
Izyat Alyam, about 150 years ago. In this  
medresse one teacher (mudaris) instructs about  
50 students, who live in 28 separate rooms.  
The remaining medresses were built 40 to 50  
years ago. One was built by the Khodzhent  
Beg Shakhi Divan Begi, and has 23 apartments.  
In it there are about 40 students and 2 teachers.  
The other medresse was built by Mukhamed Sadyk  
Alim, also with 23 lodgings, in which 30 stu-  
dents live and one teacher. These medresses  
are named for the persons who built them.

Of the medresses which are built not  
of firebrick but of clay the following are  
worthy of note. One is the medresse Namazga,  
which was built about 60 years ago by Beg Khaly  
Kum Mirza. In it are 23 lodgings, 2 teachers  
and about 50 students. Another is the medresse  
Hazret Sheik Maslah-Eddin, which was built  
about 20 years ago by Mirza Hakim Potavali,  
with 10 lodgings, in which there are 14 students.  
A third is the medresse Mahomed-Hussar, built  
by the Beg Hash Barkan Bay, about 180 years  
ago. It contains 13 cells, in which one teacher  
instructs 30 students.

361

346

There are also certain mosques which are outstanding for their age and their relatively beautiful architecture. One is the mosque Hazret Baba, built by Tengri-Kul Divan Begi about 150 years ago. A second is the mechet Hazret Hodja Komal, built approximately 175 years ago by the Beg Abdul Kasim Kush begi.

[776]

In honor of the chief saint, the patron saint of Khodzhent, Hazret Sheikh Maslah-Eddin, one of the residents of the Khodzhent suburb of Undzhi built a mosque about 150 years ago which is named for the saint. About 20 years ago it was repaired and rebuilt at public expense so that at the present time this mosque is really quite an attractive example of Central Asian architecture. A fourth is the Khosh mosque, built about 120 /446/ years ago. A fifth, the Takhto Tutti Kalyan mosque was built about 150 years ago, and named for the mulberry tree, actually of enormous proportions, which grows beside it. (Tuti kalyan means "large mulberry tree.") A sixth is Namazga. This mosque was built about 130 years ago by Fazil Beg, who was simultaneously Beg of Khodzhent and Ura-Tyube. A seventh is the Dzhamiya Pegu Arkysh mosque, which was built 80 years ago. The Darishikyaf mosque was built about 200 years ago. And the Dzhamyai Sary Sen mosque was built approximately 100 years ago.

361

438

366

The industrial character of Khodzhent can be seen by the number of shops, and industrial and manufacturing plants (dukans); their total is 1,141. This total number of commercial and industrial plants is subdivided as follows:



8:Kostenko 174-G-4,5 (1868-80)1880 RL1 Turkestan

[Khodzhent]

RL1

Type of shop, workshop, etc. (1) Number

1. In Central Asian towns it is impossible to separate a shop from an industrial plant, because in most cases the manufacturer, or more accurately the craftsman works in his shop and also sells his wares there.

|                       |    |
|-----------------------|----|
| Silver products       | 4  |
| Iron and iron mongers | 13 |
| Cast iron             | 6  |
| Knives                | 5  |
| Copper wares          | 8  |
| Shops selling knives  | 7  |

Types of establishments                      Number

|                                   |    |
|-----------------------------------|----|
| Smithies                          | 6  |
| Leather factories                 | 2  |
| Sale of leather goods             | 23 |
| Saddlers                          | 5  |
| Boots and footgear in general     | 54 |
| Earthenware vessels               | 11 |
| Tobacco (smoking)                 | 15 |
| Tobacco (snuff)                   | 6  |
| Oil producers                     | 50 |
| Sesame oil producers              | 22 |
| Soap boilers                      | 18 |
| Stalls selling soap               | 8  |
| /447/Candles                      | 6  |
| Meat                              | 48 |
| Cabinet makers                    | 2  |
| Dairy houses                      | 32 |
| Stalls with tea and sugar         | 22 |
| Stalls with salt                  | 5  |
| Stalls with flour and grain crops | 24 |
| Rice                              | 15 |

8:Kostenko 175-G-4,5 (1868-80)1880 RL1 Turkestan  
 [Khodzhent] RL1

| 361<br>438<br>366 | Types of establishments                                  | Number |
|-------------------|----------------------------------------------------------|--------|
|                   | Fruit                                                    | 27     |
|                   | Vegetables                                               | 4      |
|                   | Stalls with halva                                        | 10     |
|                   | Bakeries of flat cakes                                   | 12     |
|                   | Tea stalls                                               | 17     |
|                   | Stalls with thread                                       | 6      |
|                   | Dye works                                                | 24     |
|                   | Stalls with paint                                        | 9      |
|                   | Furriers                                                 | 5      |
|                   | Woolen goods                                             | 9      |
|                   | Silk winding                                             | 20     |
|                   | Sawing                                                   | 4      |
|                   | Silk weaving                                             | 95     |
|                   | Cotton weaving                                           | 115    |
|                   | Shops for finishing material of<br>silk and cotton mixed | 9      |
|                   | Stalls with silk textiles                                | 7      |
|                   | Stalls with textiles of mixed<br>silk and cotton         | 26     |
|                   | Stalls for khalats                                       | 10     |
|                   | Stalls with tubeteikas /skull<br>caps/                   | 10     |
|                   | Stalls with mats                                         | 5      |
|                   | Stalls with alacha /a kind of<br>silk fabric/            | 6      |
|                   | Stalls with muslin and turbans                           | 10     |
|                   | Stalls with lining goods                                 | 10     |
|                   | Stalls with textiles                                     | 78     |
|                   | Money changing stalls                                    | 4      |
|                   | Barbers                                                  | 4      |
|                   | Mills (1)                                                | 52     |

1. Rice mills are counted as mills.

361  
366 There are two bazaars in Khodzhent:  
 the big one and the small one. In the first

8:Kostenko 176-G-4,5 (1868-80)1880 RL1 Turkestan  
[Khodzhent] RL1

361 there are 510 stalls and dukans, in the second  
366 280. On ordinary /448/ days the bazaar stalls  
are closed for the most part. They are all  
open on bazaar days, however, of which there  
are three a week in Khodzhent: Wednesday,  
Thursday and Friday. There are 5 caravansaries  
in Khodzhent, of which 4 are Sart, none is  
European and 1 is Hindu.

361 There are 24 medresses, and 530 students  
368 in them. There are 40 schools, attended by  
[371] 160 pupils. The schools are attended only in  
winter, and the number of pupils changes every  
year.

In Khodzhent there are 202 mosques al-  
together, of which 47 are large mosques, hold-  
ing public prayers on Fridays. The number of  
clergy in the mosques is 232. Within the town  
line there are 15 cemeteries.

#### Ura-Tyube

361 Legends about the foundation and early  
103 history of the town of Ura-Tyube are not pre-  
served among its inhabitants. It is only known  
that the town is ancient and before the dissemin-  
ation of Islam among the Central Asian in-  
habitants, it was called Istyarau-shan. The  
name Ura-Tyube, or more precisely, Ora-tepe,  
was given the town only later, as a result of  
the fact that it lies partly in a hollow, and  
partly on an elevation; ('ora' means hole and  
361 'tepe' means elevation.) During the constant  
internecine wars which went on in this region  
Ura-Tyube and the villages in its region some-  
times passed into the hands of the Emir of  
Bukhara, sometimes to the Khan of Kokand, and

8:Kostenko 177-G-4,5 (1868-80)1880 RL1 Turkestan  
[Ura-Tyube] RL1

361 finally it became an independent dominion.  
This happened when the begs stopped recognizing the emir or khan as their sovereigns and ruled the town independently for a while until they finally fell under the rule of the neighboring khans again.

Ura-Tyube is situated at the foot of two elevations. On one of these stands a citadel, and on the slopes of the other is the northwestern part of the town. The town is about 6 versts in circumference, and is enclosed by a double wall which contains 7 gates: 1) Chakmak-tash; 2) Yase-Bak; 3) Say-Bala; 4) Kara-Bek; 5) Darvoaza-Bala; 6) Darvoaza-Nidzhsany; 7) Saypayak.

/449/ The town is divided into 'Guzars', of which there are 58 and which correspond to the mahalas of Khodzhent. This division into Guzars has existed for a long time, but it is not known when and by whom it was introduced and what factors were taken into account when it was done, since the guzars are unequal both in size and in number of population. In the town there are almost no gardens, so that all the houses are crowded close together. They are distributed mostly on side streets, which are entered through large wooden gates. The bazaar is placed almost in the middle of the town and occupies a large area.

361 Of the town buildings two medresses  
346 which are constructed of firebrick are worthy of note. One is the Kok-Gumbes medresse, which has 17 lodgings (cells) in which 6 teachers instruct 20 students. This medresse was built 320 years ago by Abdul Latyf sultan. The



- 361 other, which is the completely new Rustam beg  
346 medresse, was built about 15 years ago. In  
its 49 separate apartments live 50 students,  
who are instructed by 4 teachers. There are  
two remaining medresses built of clay. In the  
Namazga medresse there are 12 apartments for  
30 students which were built by the two begs  
Mohammed Rakhim Attalyk and Khudoyar Vallyami,  
and 18 other lodgings for 25 students, built  
by another beg. The mosque at this medresse  
was built by the first two begs out of firebrick.  
It has four teachers. At the fourth medresse,  
built by the Beg Said Gaza Hodja, there are  
12 apartments for 15 students, who are instructed  
by 1 teacher.

- 361 There are 1,398 houses in Ura-Tyube and  
162 the population is counted as 4,804 persons of  
both sexes. The predominating nationality is  
Tadzhik. After them come the Uzbeks with 900  
persons. There are in addition 6 Jews and  
12 Hindus in the town. Not having their own  
households they live permanently in caravan-  
series which belong to them.

There are no other native peoples in  
the town. The Kazakhs never settle there but  
travel only to the bazaar to sell wood, coal  
and cattle and to buy such necessary objects  
for themselves which they are unable to produce  
in their own domestic industry, and indeed  
their own produce does not satisfy almost all  
their needs.

- 361 /450/ Outside the town, to the south,  
west, north and northeast, there are the gardens  
and plowed land of the town dwellers, who move  
out in the summer to these gardens, so that

8:Kostenko 179-G-4,5 (1868-80)1880 RL1 Turkestan.  
[Ura-Tyube] RL1

361 in summer the town is almost deserted.

In addition, separate groups of houses are scattered among these gardens, called all together Char mahala, where the proprietors live almost permanently, summer and winter. Char mahala constitutes 17 separate groups of houses.

361 There are 854 stalls, industrial and  
438 manufacturing plants in Ura-Tyube.

366 This number is split up into the following categories:

| Types of establishment                   | Number |
|------------------------------------------|--------|
| Silver wares                             | 3      |
| Iron and iron mongers                    | 14     |
| Cast iron                                | 4      |
| Knives                                   | 7      |
| Copper                                   | 5      |
| Stalls selling knives                    | 10     |
| Smithies                                 | 7      |
| Leather works                            | 2      |
| Stalls selling leather goods             | 15     |
| Saddlers                                 | 4      |
| Boots and footgear in general            | 40     |
| Factories for production of clay vessels | 10     |
| Stalls selling smoking tobacco           | 14     |
| Stalls selling snuff                     | 5      |
| Oil manufacturers                        | 45     |
| Stalls with sesame oil                   | 24     |
| Soap boiling factories                   | 11     |
| Stalls with soap                         | 3      |
| Candle workshops                         | 9      |
| Meat stalls                              | 61     |

3:Kostenko 180-G-4,5 (1868-80)1880 RL1 TurkestanRL1  
 [Ura-Tyube]

Types of establishments (ctd) Number

361 •

|                                                       |    |     |
|-------------------------------------------------------|----|-----|
| /451/Cabinet makers                                   | 2  | 438 |
| Milk stalls                                           | 28 | 366 |
| Stalls with tea and sugar                             | 40 |     |
| Stalls with salt                                      | 23 |     |
| Stalls with flour and grain                           | 11 |     |
| Stalls with rice                                      | 22 |     |
| Fruit                                                 | 46 |     |
| Stalls with vegetables                                | 16 |     |
| Stalls with halva                                     | 4  |     |
| Bakeries of flat cakes                                | 8  |     |
| Tea stalls (kharcheven)                               | 25 |     |
| Stalls with thread                                    | 2  |     |
| Dye works                                             | 24 |     |
| Stalls with paint                                     | 9  |     |
| Furriers                                              | 4  |     |
| Woolen goods                                          | 25 |     |
| Sawing                                                | 3  |     |
| Cotton weaving                                        | 98 |     |
| Finishers shops for mixed cotton<br>and silk material | 7  |     |
| Stalls with silk textiles                             | 5  |     |
| Stalls with mixed silk and cotton<br>textiles         | 19 |     |
| Stalls with khalat textiles                           | 13 |     |
| Stalls with tubeteikas /skull caps/                   | 10 |     |
| Stalls with mats                                      | 9  |     |
| Stalls with alacha /kind of silk<br>fabric/           | 4  |     |
| Stalls with muslin and turbans                        | 7  |     |
| Stalls with lining goods                              | 10 |     |
| Stalls with textiles                                  | 25 |     |
| Money changers' stalls                                | 18 |     |
| Barbershops                                           | 10 |     |
| Mills                                                 | 73 |     |

[Una - Tyube]

361 There is one bazaar in the town, which  
[366] contains 642 stalls. There are two bazaar days  
a week; Wednesday and Sunday.

There are three caravanseries, of which  
two are Sart and one is for Jews and Hindus.

[368] Of the advanced schools (medresses)  
there are 4, and the lower schools number 35.

[452] There are 122 mosques altogether.  
Of these 9 large mosques perform the public  
prayers on Fridays. There are 147 clergymen  
serving at the mosques.